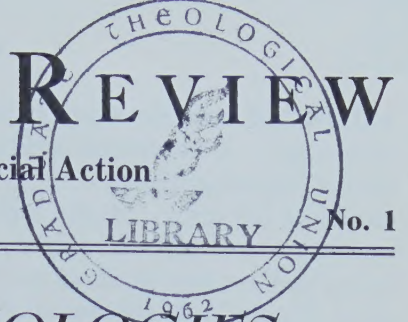


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GOVERNMENT BY IDEOLOGIES

PURE power politics in its undisguised form has gone out of fashion; instead of the one-time frank imperialism we have now government by ideologies, and if this meant government by reason the improvement would be obvious, but there is the rub for ideologies are not the products of reason and logic but clever devices to secure the consent of the people necessary for government in a democratic age. Some unity of thought, a common fund of ideas, mental conformity of some kind are essential to peaceful government. When the fundamental spiritual unity has been disrupted and cannot be restored, an artificial substitute must be found. The need for a bond of internal cohesion gave birth to the modern social and political ideologies. These ideologies came into being when the Christian unity of the West had been shattered.

Society and the State cannot rest on force alone; they must be based on a deep-seated loyalty. Loyalty was the spiritual and moral power that held Medieval society together, and this loyalty sprang from a religious root. The common faith of the West invested the State with a sacredness that evoked the profoundest sentiments of allegiance. In Medieval thought the State was not a Divinity, but it did represent Divine authority. True, it was subject to a higher power but at the same time it shared this sublime authority.

Growing secularism robbed the State of its prestige. Its glamor faded. Like marriage it was made a merely human and earthly affair. To recapture its lost radiance which it forfeited when it became the instrument of material interests and the servant of parties, it felt the necessity of creating around itself feelings that would overcome the separatist tendencies and once more rally the people's loyalties around the State. It usurped in its own right what belonged to it only in its representative and ministerial character and arrogated unto itself the prerogatives of Him of whom it was the minister. It clothed itself in divine attributes. That is the real meaning of social and po-

litical ideologies, the aim of which is the exaltation and apotheosis of the State. The diarchy of Church and State was ignored and everything resolved into one central power on an ethico-secularist level. According to the requirements of the situation we have a deification of the Nation, the Race, a Class, the People, the Proletariat. By these devices the State was unified and sweeping mass movements set on foot.

Partly in order to deceive the simple-minded and partly in order to satisfy ineradicable religious aspirations, ideological movements borrowed many features from religion. In this transposition naturally the forms were emptied of their proper meaning and became hollow appearances, but they served their purpose of suggestion. It is remarkable how man clings to forms even after they have been totally externalized, and how he hypnotizes himself by words that have been drained of all sense. We ourselves but too often use the term democracy without giving it any intellectual content, or employ it as if it were a formula of incantation the mere utterance of which would magically produce the things we wish. Democracy is on the lips of many who have not the slightest notion for what it really stands. The heart of the ideology is the myth, a substitute for faith. The myth is a utopian dream, a wish-thought. When the true faith has been rejected anything will be believed; into a religious vacuum anything may easily enter. Thus Voltaire remarks: "When men get rid of God, they invent some absurdity to take His place." Hence we need not be surprised that ideologies spring up like mushrooms in our days.

As stated above, government by ideologies has become the fashion because it has proved an easy technique to gain the consent of the masses. To understand the mass movements and the political upheavals of our days we must study the ideologies from which they derive their dynamic energy. A recent publication gives us an interesting survey of the ideologies that have governed the political development of Europe since 1848

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and brought it to the verge of ruin. (European Ideologies. A Survey of 20th Century Political Ideas. Edited by Feliks Gross. New York, Philosophical Library.) Much in the book is highly instructive and affords a true insight into the forces that are stirring about us, and that not only affect Europe but are worming their way into our own country. Some of the chapters must be read with a critical eye. Still the reader will become speedily aware that, however innocent some ideologies may look, they bear within them a poisonous germ.

Ideologies, we must bear in mind, are not objective statements of truth, but rationalizations with a definite purpose of justifying a contemplated course of action. They are conceived by the political leaders to justify their actions beforehand and to give a moral complexion to deeds which common ethical sentiment would condemn; they are accepted by the citizens to justify their loyalty to a government when it embarks on activities which run counter to the ordinary concepts of national and international morality. They are programs of action, in themselves objectionable, but rendered acceptable by a theory constructed precisely for this purpose. The plan of action is first and the vindication comes afterwards. Truth here is used pragmatically. Not being based on an objective system of moral values, ideologies recognize no moral restriction in the pursuit of their aims.

Action, results being the primary objective of an ideological movement, it is inevitable that in the use of means the movement grows progressively worse. Intolerance is the first evil fruit of an ideology. Irrationalism the second. Again, this surprises no one since the root of the ideology is not reason. Reason is only used, or rather abused, to justify what is willed. Before long terrorism and intimidation become recognized policies. This ineluctible deterioration our generation has abundantly witnessed. Mr. Piade, the Yugoslav Communist leader, said: "The altar-lamp of terror must never be extinguished." Adolf Hitler expressed the same sentiment: "The People must have fear." Starvation is a powerful ally in the spread of ideologies.

Political ideas and ideologies have an economic background. European social stratification through the ages had become so fixed and settled that the oppressed, despairing of any betterment of their condition, readily listened to any ideas that might bring about a change in the social and economic

structure. The reactionary trends in Europe no doubt have contributed considerably to the evolution of revolutionary ideologies. In our own country we do not as yet need the destructive preliminary work of ideologies to pave the way for social improvement. The framework of our social organization is not of an iron fixity; it still possesses sufficient plasticity to undergo adaptations to the demands of social justice without the use of ideological dynamite. But if reason does not undertake to rebuild our social order before it has assumed an inflexible rigidity, ideologies will do their work of destruction and blow it up.

Liberalism (in the old classical sense) may be justly regarded as an ideology because it constitutes an *ad hoc* rationalization constructed in the interests of a class and for the purpose of preserving class privileges. In a milder form it had the vices of our modern ideologies. Among other features it possessed an unscrupulous ruthlessness which had little respect for human life and human dignity. Its worst fault, however, is that it paved the way for the ideological movements of our days. Liberalism in its heyday was as illiberal as any system could be. In another way it may be regarded as a forerunner and pacemaker of modern ideologies, namely in as much as it was inspired by a strong hostility toward religion.

The Catholic religion can in no sense be looked upon as an ideology. It presents none of the earmarks that distinguish an ideology. It is a system of objective truths universal in character and beneficial to all. How little it has to do with ideologies may be gleaned from the fact that they are violently opposed to Catholic teaching and especially to the doctrine of the brotherhood of men. Individual Catholics may have held erroneous social or political opinions, but for this Catholicism cannot be made responsible. In the recent past the Church has condemned the excesses of Capitalism, Nationalism, Fascism, Nazism, Communism, Statism. It stands for justice and the rights of man. There have been political parties but the Church itself is super-political and super-national. It condones no violations of morality and is unalterably opposed to the vicious theory that the end justifies the means.

The optimistic opinion that the conflicting ideologies of our days will somehow work for the good of mankind we cannot entertain. While it may be admitted that all these ideologies contain some truth, this is so bound up with falsehood that in the context in which it appears it

can only do harm. Only the truth will set men free. Mankind is not saved by half-truths. It is not saved by ideologies which at best contain a

very weak infusion of truth. What is needed is a sincere return to the full truth.

C. BRUEHL, PH.D.

THE BUILDING OF A HOME

IN the June, 1947, issue of the SOCIAL JUSTICE REVIEW I described my efforts in building a temporary home for my family after spending some four years in the army. I began my story with a brief account of the practically hopeless situation at that time in regard to family housing for the returning veteran. Almost two years have now passed and I have been requested to bring the readers of SOCIAL JUSTICE REVIEW up to date on my personal solution of the housing problem.

Without attempting to review the still sad state of housing in the United States I should like to refer at least in passing to the situation in my own area. One obtains a better appreciation of my own housing plan if one is aware of the extreme difficulty in finding housing in the Washington area. A recent survey by the Maryland Veterans' Housing Commission indicates that nearly 50,000 veterans in the State have unsatisfactory housing arrangements. The average rent the married veteran could pay in Prince Georges County, the county immediately adjoining the District of Columbia, was between \$40 to \$50 a month for a house or \$30 to \$40 a month for an apartment. But except in the worst slum areas there are no places for rent at these figures in the Washington area. Nearly half of the veterans were unable to buy homes because they were unable to obtain GI loans. I might add that at the present time it is practically impossible to obtain one of these loans in the Washington area. The banks are not interested. The Maryland Commission found that there were plenty of homes for sale at \$12,000 but that the maximum the average veteran could pay was between \$8,000 and \$10,000.

In the city of Washington itself the local housing authorities have some 18,000 applications for housing on file, some of them dating back to 1941 but still actively seeking housing. During the past year the authorities were able to act on just 276 of these 18,000 applications. There are families still living in the heart of the capital city in damp cellars, tin garages and in the notorious

alley dwellings which do not have sanitary facilities, electricity, running water or heating. However, one of these alley dwellings can be rented for as little as \$24 a month. One of the families which has had an application for housing on file since 1941 is exactly the same size as mine. Unfortunately, the newspaper account failed to mention just where this family has been living these past years. There has been this improvement in the past two years: I have not read recently of any families living in the railroad terminals or bus depots, or as often happened in 1946 and 1947, in old automobiles.

Readers will recall that in solving my own housing problem I purchased land in the country and working week-ends threw up a small shanty type of structure which served temporarily for housing my growing family. The first big improvement was obtaining electricity. It was necessary to run a line about a thousand feet. The poverty-stricken utilities company, operating under installation rates fixed in mid-depression, got permission to triple (yes, I said triple) their rates just as I was negotiating for my private line. Fortunately, they let me complete the contract before the price rise went into effect. Otherwise, the installation would have been prohibitive. As it was I paid some \$170. Then there was the problem of wiring the cabin. I knew from local experience that if I attempted to do the work myself the local inspectors would not pass the job no matter how well done. So I hired a local man after much persuasion to give me a minimum installation that I could expand upon at a later date. This cost another \$90. But electricity is a tremendous help, especially in a family with small children when there is much laundry and cooking.

Readers will remember that we carried our water from a neighbor's well. On wash-days particularly this was quite a chore, but pipe could not be obtained for a well and the well-driver was swamped with orders of some one and two years standing. I finally obtained the 120 feet of pipe

myself through a marine supply store in Washington and after many months of waiting and persuasion obtained an artesian well for \$150. The well is about 175 feet deep and furnishes excellent water with a slight magnesium flavor. City people, accustomed to the chlorinated fluid provided by most large cities, always comment most favorably upon our water.

Having strained our scanty resources by making the above improvements, we made no additions to our building during the summer of 1947 but did try to grow a garden, and we acquired a few laying hens from a departing neighbor. I was not able to build a house for the chickens, however, and when the cold weather came, they quit laying until spring as the only shelter they had was a small lean-to I threw up. The garden was a fiasco, partly through my ignorance, partly through the laziness of my tenant who failed to plough it up in time, and partly because of the nature of my soil, a particularly heavy and wet clay that must be well drained. There were heavy rains at planting time and in desperation at frequent delays I planted some of my things wearing rubber boots standing in mud. At times during the summer the garden was a lake. Enough things did grow to encourage us to try again the next year, however. The cow remained the most successful of our subsistence attempts, providing both my tenants and myself with all of our milk and butter.

We had gone to considerable trouble and expense to acquire a farm on the waterfront where we could moor our beloved old boat. But we soon learned that it was not possible to maintain the boat, enjoy it for summer sailing and at the same time do anything constructive with the farm. During the summer of 1947 we took but one cruise on the old vessel, and because her seams had dried open, the voyage terrified my wife Phyllis and the female members in our party. We hit heavy seas on Chesapeake Bay, tore out the jib, ripped part of the mainsail and took in so much water that one young lady had to pump most of the way home across the Bay. A male friend and Phyllis scooped buckets of water off the cabin floor to keep the boat afloat; the tiny tots who all had come along became seasick and in brief, the voyage caused Phyllis to lose some of her love for the old boat. We needed money badly in order to expand our building operations, and so we put the boat up for sale. Because of her unconventional Dutch style she was difficult to sell; but she was finally purchased by a young Washington

lady who wanted her for a home in Washington. I sold her with many misgivings and gave the young lady every chance to back out of the bargain, even after sailing the boat over the 150 mile water route to Washington for her. But she insisted on the bargain and I received enough of a down payment to salvage my old 1937 car with a new engine, and on the strength of her payments I went into debt for enough lumber (some \$500 worth) to enable me to build a 16x22 foot addition to my original structure which contained only 400 square feet.

In late October, 1947, I obtained two weeks vacation and started work on my new project. I planned a mansard type roof which would give us a second story of a sort. Showing how flexible our plans were, after I sawed out the first set of mansard frames for the second-story, Phyllis noted how little headroom we would have and asked if we couldn't reverse the position of the steep uprights and the peak frames. I did so, gained an extra foot in height and esthetically gave the structure a better appearance. By the end of my two-week vacation I had closed in the first storey, had laid my heavy 4x6 beam ceiling and sub-floor of the second-story and had several of my roof frames constructed. Not knowing how to use ridge-pole construction I simply built frames as if I were building a boat, all cut to the same pattern on a jig I marked off with blocks on the floor. I made the complete end frames in the same manner and even sheathed one end in while the frame was lying down only to discover then that even with the help of Phyllis I couldn't lift the end into place. Even after calling on my tenants it was a difficult and dangerous job to get the heavy structure slipped into place.

I was favored with good weather and on succeeding week-ends I slowly completed the structure. An occasional week end visitor gave me a few hours work in slapping on sheathing; Phyllis helped me set up the frames and plumb them and finally, on one bitter December day, by bribing one of my tenant's lazy sons with a fancy wrench he wanted, I put on the last of my roofing paper.

During the coldest weeks of winter I could do nothing more to the place, for the daily chores and struggle against the five and ten degree temperature that prevailed in this area during January and February of 1947 took all of my spare time. For heat I was using a small kerosene stove which in really cold weather was altogether inadequate for an unlined, uninsulated frame struc-

ture. So I set up in addition the wood heater I had originally used. Even then, I burned a cord of wood in a little over a week. The extra stove and the wood supply further cramped our living quarters until in late February Phyllis urged me to cut through into the new structure. One evening after work I sawed a five foot arch through the wall and we promptly began moving furniture and debris into the new place. I even moved the wood stove and we tried to use the new quarters. But the winter winds soon forced us to beat a retreat and I put up a canvas curtain over the opening. However, I went ahead and laid a cheap pine floor, wired the new structure for electricity myself, and late in March we moved our bedroom upstairs.

By August I was able to afford a modern double sink and with the help of an old friend from the original Catholic Worker group in Philadelphia I built a frame, shelves, etc., and mounted the sink with an outside drain one week-end. I also glassed in my porch, built up a heavy beam and then knocked out the door and wall to the porch, increasing our original living space by 100 more square feet and letting a flood of sunshine into the place. Perhaps the single most complicated job I did was the building of the stairway to the upstairs quarters. I tried to talk Phyllis into letting me build a simple ladder, but as she was expecting a baby, she insisted on stairs and, as in the case of so many unfamiliar jobs, once the project is started, it always seems possible to find a way to carry it through.

In the fall of the year, 1948, I had to buy a larger oil stove but I rigged up a double oil drum outside with copper tubing to the stove so that I eliminated one tiresome chore, that of filling the kerosene tank on the stove twice a day.

The last big improvement was made only a few weeks ago,—running hot and cold water. I bought an old electric deep-well pump from a neighbor for \$35, with tank and automatic switch. The city experts had assured me such a pump would not work on my small inch and a half casing since the pump was the jet type. But after five months of constant effort, personal visits, letters, etc., I persuaded the man who had drilled my well to come and hook up the pump. I had thought of trying it myself, but after seeing what a job it was for three experienced men, I am glad I did not attempt it. Many months before on a sale I had picked up an electric hot water heater, and they hooked this into the line and installed laundry tubs and hooked up my sink. I did the

electrical work myself. With running water I eliminate another chore, that of carrying many gallons of water into the house every day, thawing out the frozen hand pump, and Phyllis has instant hot water for laundry and washing dishes. Perhaps in another year we shall be able to afford a bathroom. My plumber also hooked up a drain to the edge of the house, and I dug a ditch from there out through the garden. I have over a quarter-mile more of ditch to dig before I reach my waterfront, but this is a job I do on rainy days when I cannot do anything more constructive. I also lined the North and West walls of the new structure with insulating material and will eventually put on knotty pine panelling. On the outside over the tarpaper I hope in another year or two to put some sort of wood siding. Although the plumber was still not quite satisfied with his job, I heard a weather forecast last week-end to the effect that the cold wave was finally reaching this area, so I stopped my other work and closed in the north side of the building with cinder blocks and mortar and carried the under-house wall half-way around the pump side of the house. The next day I could not continue the wall because my wet sand was frozen and I was doubtful of the use of mortar in freezing weather. I wrapped the pipes to the pump in insulating material, made an insulated wooden door opposite the pipes and so far at least I have had no trouble.

Because of my work in the city I was unable to take a vacation last fall so had to find time on week-ends for all my farm activities. We purchased baby chicks in April, brooded them in our house behind the stove and then I threw up a small brooder house out of scrap lumber. By fall I had to build a 10x12 chicken house and even in this cold winter weather our 36 remaining hens are providing us with two dozen eggs a day. I ran an electric wire to the house and rigged up an electric hot water heater. Both the lights and the warm water encourage egg production, of course.

Then in the fall we asked our tenants to leave. They had enjoyed two years free rent. I had provided seed and fertilizer both seasons but had received no return worth mentioning; they were letting everything fall into ruin and it was obvious that they had no intention of doing any real farming. I often thought of the late Father Vincent McNabb's favorite quotation, "The hireling fleeth because he is a hireling," and other quotations from St. Thomas showing that the best way of

taking care of one's affairs was to handle them oneself. Our garden last season was modestly successful, thanks to a great deal of hard work, and we reached the ridiculous situation of my tenants with their four grown sons coming over to "borrow" sweet corn and tomatoes from our garden because they had not bothered to plant any in their own garden.

In return for half the milk the tenants had been taking care of our cow, although I purchased the feed, which of course should have been grown on our own land. With haphazard care the cow deteriorated and it finally became necessary to sell her for meat. We made an involved deal with a local buyer known for his sharp practices and acquired an old cow who, however, still gives us a little over two gallons of milk a day. This meant throwing up a small barn for her as my farm buildings were half a mile from where we live.

Our potatoes did not do well last year largely because my tenant plowed the garden too late once more. As it was, we did get enough of a harvest to carry us through January. With the tenants and the horses they were boarding gone, I had to obtain some sort of power. Although at one time I had toyed with the idea of oxen, I found that they had become so scarce that the price was exorbitant and after much reflection I decided that a part-time farmer really had no use for either a horse or a mule in spite of the attraction that this sort of power has for anyone convinced of the value of natural manures in place of artificial fertilizer. Economically, I could not afford to board a horse or two for a year in return, say, for fifteen or twenty days work.

After having written a book saying some pretty harsh things about mechanization I decided on a small garden tractor, obtained all the literature, studied the few models I could find on display in this area and finally selected a combination walking or riding tractor, five-horse, from the Standard Engine Company of Minneapolis. This machine had large wheels and a regular tractor gearbox, no chains, no rubber bands as have so many of the fly-by-night tractors on the market today. It pulls a heavy ten-inch plow and has a line of usual cultivating equipment. I placed my order in June but it was not until mid-October that I was able to obtain delivery. With the help of Phyllis, I put the tractor together and immediately stopped my building operations and began plowing up eight year old heavy sod. It was hard work for the little tractor and we had to pull

out the gum tree roots by main strength. We hauled five trailer loads of brush from less than an acre of land. The ground was too wet and harrowing was almost impossible but on the last possible week end of the season we broadcast a couple of bushels of rye for a cover crop and early spring pasture. Within three weeks the cow and the goats were already trying to graze it.

Only yesterday did I get the roofing paper on the last of our 1948 building projects: a miniature barn, 12x16, with a steep gable roof giving me storage space for three or four tons of baled hay or a couple of tons of loose hay. Phyllis is breeding her milk goats and the elder is due to kid next week. Since the two goats have been living in the tiny brooder house which we shall need soon for baby chicks, I am giving Phyllis my present cow shed for her goats and have built the new little barn next to it for my cow with an opening in the floor above enabling me to pitch down hay to her manger. I am a firm believer in the idea of built-up litter, at least in winter time, and I do not intend to clean out the barns until after spring plowing when I shall distribute the accumulated manure and litter to the fields before harrowing.

The newest addition to our livestock is strictly a luxury item as he is non-producing: a huge Great Pyrenees puppy, who, when full-grown, should weigh almost 180 pounds. Phyllis has always wanted a dog so I finally got her one. He is about as satisfying a dog as I have ever known. The children already adore him; he is gentle and well-trained and yet has a terrifying roar which should easily frighten away any prowlers who may come around. I feel better being away from home eleven hours a day when I know that Phyllis has such a devoted guardian. Next summer I shall train him to keep the children out of the water. He is big enough also to pull a light garden plough or cultivator, or a little cart for the children.

Our project is now well under way. By the time this appears in print we will have started our first real effort at farming by putting corn in where I now have winter rye and by planting pasture and hay in the field which grew corn last year. We have fresh chicken to eat, all the eggs we can use and enough of a surplus to pay for the feed, our milk and butter from the cow and local sale of the surplus to almost pay for the hay and grain for the cow. Next year of course we hope to have our own hay. If we raise enough corn we shall get a couple of pigs also. We have

a home that is steadily growing although it will be partially unfinished perhaps for years. But it is fun planning ahead and making additions. I still need a workshop, a real barn removed from the house and an implement shed.

However, the main advantages of our way of living are not really economic but psychological, the pride of ownership and achievement, the sight of happy and healthy youngsters, free to roam at will without danger from passing cars, the vision of what someday can be a prosperous farm producing most of its own needs for man and beast. I thank God that my little tots do not have to cry for milk. Soon the goats will add their supply to the cow's.

I could go on and on describing the advantages of rural life but other writers have already done this far more eloquently. What I wish to stress in concluding this survey of our own experiment is the fact that much of the current economic well-being and happiness of the Marx family is within the grasp of almost any family whose appreciation of this way of living overbalances a natural inclination to shun hard work. I do not wish to exclude anyone with the idea that a self-built home arises by magic, or that my eight hours a day in

the city, almost three hours more commuting, and at least another hour of farm chores are not fatiguing. But the advantages far outweigh the disadvantages, and since much of my effort is physical, I am healthier than when I had only a desk job. An area of land such as mine is not needed. Ed Robinson of Noroton, Connecticut, bases his "Have-More" plan on a single acre or two. A young couple could throw up a small livable shed for the price of one year's vacation trip. And all the work could be done week-ends. From then on the savings in rent can pay for the building of the home. A few years of sacrifice and effort free one from the twenty to thirty year mortgage and a crushing financial burden when one buys a conventional home already built. Young married couples could lead far happier and richer lives if they went in for a little modern pioneering and established a solid economic and psychological basis for the raising of a family by fleeing from the cramped quarters of the city apartment house or "suburban dormitory" of which Mumford wrote in his "Culture of Cities."

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THE INTELLECTUALS

MANY, many years ago when I was debate coach in a small Catholic college for men, the question of renewing relations with a public school came before the debating organization. Debates had been terminated with our natural rivals because they had not kept to the terms of their contracts; again and again they had proved themselves "intellectuals." The rector of the college had opposed the plan, stating his objections in terms which sounded like the later "You cannot do business with Hitler." But the student body won over the good father and negotiations brought a resumption of relations between the colleges. We asked our opponents to sign a contract defining the terms of the question and eliminating the use of exhibits. On the evening of the contest the leader of our team had the contract in his debate folder. True to their training the "intellectuals" broke their contract, changed the meaning of the terms, offered exhibits. Our debaters referred to the terms of the contract and the judges gave us the debate by default. For several

hours after the crowd had left the hall our opponents remained with their coach. Such language! Such accusations! Yes, they were ashamed—ashamed not at having done a dishonorable thing which held them, their college and their education up to scorn but—ashamed because; 1. they had been caught, 2. they had been foolish enough to sign an agreement which could be held against them as positive proof of their dishonesty. I have recalled the humiliating experience many times in recent years. These galloping years have brought into American life a horde of "smart alecs" or "intellectuals"—the successors of those of another generation.

To those who view the grandeurs and confusions of American life in this supersonic age there must come many sobering moments during which the spirit shudders and the heart flutters. The "intellectuals"—those who worship the intellect of man and bow low at its least manifestation, have come into influential places and with new stratagems and strength. The educationalists, the

rationalists, the mechanists, the psychological gadgeteers, the efficiency experts—the beneficiaries of education beyond the reach of the general public—have moved in to take over the direction of business, education, government, public relations, foreign affairs. They propose to “process” their fellowmen according to the “principles” by which they were trained, by which they manipulate their own lives with a consistent inconsistency. These intellectuals, eyes, person and clothing shining as the morning sun, go in for an unrelenting pursuit of knowledge as knowledge (as though this were a goal well worth attaining); they have an ambition to attain high intellectual dexterity under the dubious belief that cleverness is the all-important finishing touch for the educated man or woman. Too many of the figures prominent in the news of recent years can best be described as “smart alecs,” disdainful of those who pay their huge salaries, impatient with the people they profess to serve, holing themselves up in their closets or conferences to devise scheme upon scheme so out of touch with human experience and need that the results are often monstrous. The personal code of “ethics” followed by these intellectuals is twisted out of any relationship to right reason and divine command by a devilish brand of individualism amounting to mania. Yet, with all their confusions, these intellectuals attract a considerable following, not because they speak in terms of national citizenship (something they sneer at) but because they call out for a continental or global citizenship!

These intellectuals are devout and earnest. They do not spare themselves. They work endlessly. They travel and they lecture. They write and they broadcast. They join organizations whose guiding spirits (often quite secret and sinister) beg them to lend their great talents for the curing of the world's ills. The Washington scene today with the governmental confusion, the congressional hearings, the spy investigations, the Supreme Court decisions which appear contrary to the tradition of the American people, the Bill of Rights of the United Nations, in which man moves about freely but God is put in parenthesis, are the large output of men and women who have had more than their quota of education, who have amassed information until it overflows the capacity of the government to purchase filing cases for it, who are paid generous salaries, who are feted, respected and treated with adulation. These zealots rush about their activities with a banner bearing the slogan IMMEDIACY before them. Poor,

benighted humans! They do not realize that immediate fulfillment of their plans often turns out to be no fulfillment at all. When minds are not used as minds were intended to be used, to the limit of their nature and not beyond, then plans which fail call for more plans which may fail. What a pity that the intellectuals see constantly the mirage of the unlimited, far horizon where the endless reaches of time and eternity belong to man, when in truth these are God's and belong to man when and as they are opened to him by God's Grace.

When some of the intellectuals speak to me of the unity of the human race, I do not deny the validity of their claims since they are supported by proof, but I grow uneasy for I know their procedures. I fear they may be magnifying man's importance at God's expense. As the intellectuals expatiate on the extensibility of the universe I am not so sure they are painting a panorama of the Creator's magnificence but feel they may be trying to spiritualize a material thing. While the intellectuals dilate on the need for specialization in the medical profession, for instance, I deplore the elimination of the family physician who worked with the patient's family and spiritual adviser alongside, and in addition to test tubes and immunization. The Einstein theory has given more than one thinker the impression that it may conceivably be a subversive attack on both logic and divinity.

The cruel, almost ruthless scientific hospitalization of women in child-birth, the elimination of the father from the family trio, the separation of mother and child, the placing of both in a mechanical routine completely unbecoming to human beings, the Freud-like inference that the loving of babies by parents is dangerous and nasty, look to me (who have been through it many, many times) like a deeply laid plan to destroy the unity of the family even as it is being laid. Thank heavens some of the better technicians are becoming less technical and more human and natural. Cancer drives, tuberculosis drives, arthritis drives, cerebral palsy drives are no doubt made of the stuff of which the mercies of Christianity are made. Human suffering calls for relief and good is he who relieves it. But there are times when such movements seem to obscure the selfless, divinely sacrificial gift remembered at Christmas time, or they becloud some other important feast which commemorates something far more important than the relief of bodily ills. It is not comforting to set down that the idea of Mother's Day was taken

away from its propagator and tremendously commercialized, and though the valiant woman fought against the special-service intellectuals through the years, she died recently and ended her losing battle.

The above comments refer to samples taken from many facets of American life. The number could be increased. The intellectuals have moved into many lines of activity with a full bag of tricks. Their methods are not always the same and are at times difficult to recognize. Recently I examined a piece of advertising, offered through the Christmas Season in many national magazines and newspapers. The text boasts of the might of America the Glorious. In a few years we have, it seems, increased machine power four and a half times. We have doubled the production of each worker for every hour he works. The annual family income has risen to four thousand dollars (though the size of the family is not mentioned). The work week had grown shorter and shorter. At the end of this array of importances I am urged to produce more and more so that I may get more and more of the material goods. The words swim before the eyes as I read, for the mind (a spirit) must shrink at the constant dinning about PRODUCTION, about the love of the material, the worldly, the immediate.

The intellectuals are only children, but precocious children, completely lacking in the penetrativeness of real children. Being immature they do not realize, or realizing do not care, that the Catholic Church has been dealing with the excesses of

the intellectuals throughout her history, but more especially has she been on guard in the modern age since the middle of the nineteenth century. In 1864 Pope Pius IX published the Syllabus of Errors in which he enumerated and condemned as ERRORS eighty of the blighting mistakes of the intellectuals. He put the finger on naturalism, rationalism, liberalism, socialism, statism, authoritarianism, absolutism and all the remainder of the fatuous array that the intellectuals had set up for man's "enlightenment." All Catholics are bound generally and particularly by this Syllabus though theologians are not certain that each condemnation is supported by infallibility. Common sense and the experience of mankind with the "smart alecs" who claim man's mind can solve all problems, support the condemnations in the Syllabus. It is time that we cleared the air of the well-phrased vaporings of the intellectuals. The sweet-scented fog and mist must go lest they smother us. We must make it smart not to be smart. We must reward the decent humility and modesty which set definite limits to the use of the mind. We must declare and live several great truths: that the least of the spirit is greater than the most of the matter; that man's spirit is a limited though sublime imitation of Him who made it; that knowledge is not worth having unless it lead to Him who knows all; that goodness of intent enriches and sanctifies a good deed.

EDWARD FRANCIS MOHLER

Toledo, Ohio

Warder's Review

Buy Cheap, Sell Dear

WE are indebted to the *Nebraska Cooperator* for the following revealing statement: "J. S. McLean, President of Canadian Packers, testified before a price committee (possibly of the Dominion Parliament) that his company always seeks to buy cattle as cheaply as possible and to sell beef for as much as its salesman can get." Which means, of course, without regard in either case to a just price. A policy practiced, as the cooperative journal referred to remarks, by "all old-line businesses with few exceptions."

However general the practice may be, it cannot be condoned; it is utterly immoral. In all transactions between men which result in an exchange

of a commodity or property, no matter what the consideration may be, all parties to the deal must render an equivalent for whatever they may receive. To buy cheap and to sell dear, regardless of the true value of goods or real property offends against Christian morals. Whatever is gained in this manner is wrongfully acquired. This concept prevailed in the Ages of Faith and conscientious Catholics adhered to this principle of equivalence even after the spirit of usury had begun to corrupt the economic life of Christian nations.

Without moralizing on the subject, the noble Austrian novelist Adalbert Stifter lets one of the chief characters in his *Nachsommer* relate that, having discovered a statue covered with plaster

of paris and bought at a low price, to be an antique marble, he had on his next trip to Italy paid the dealer from whom he had bought the piece its true value. According to the Augustinian principle of equivalence he was bound to do so.

Such was the generally accepted doctrine; its application was apt to prove difficult at times. The moralists of medieval times dwelt, therefore, at length on the subject of prices and gain. Neither was left to the individual, prompted by greed, to decide. The late Fr. Bede Jarrett, O.P., says of St. Antonio of Florence, whose *Summa Moralis* served his contemporaries so well: "Having settled that some gain is lawful in commerce, he endeavors to fix its amount and ventures into the deep sea of maximum and minimum price." And having stated briefly some of the distinguished theologian's teaching on the subject, Fr. Bede states: "It is possible then for a prudent man to appraise the value of anything, not indeed with absolute exactness, but conjecturally—and allowing for divergences of place and time."

Under capitalism men would not be bothered with considerations of this nature. It was easier and more profitable to be guided by the immoral principle "Buy cheap and sell dear!" As the *Nebraska Cooperator* remarks: "With very few exceptions, all old-line businesses follow this business lullaby. Not all old-line businesses regularly make profits—many do not—but most of them try."

An Obligation of Ownership

A PROBLEM somewhat out of the ordinary was called to our attention by the *Casket*, published at Antigonish, Nova Scotia. It appears from an editorial published in this, one of the oldest Catholic weeklies of Canada, that a prominent labor official of the Province has attempted to convince "the owners of a very large industry to see the responsibilities that they have in addition to making money." His quarrel with the company, the editorial states, "is that, engaged as it is in the first processing of a natural resource, it does not set up secondary industries to use its product thereby providing more employment at home for Nova Scotians and in general helping the economy of the province."

This labor official has taken his quarrel to Canada's federal authorities, in effect to the State. The reply he quotes is: "It is not considered a function of the Crown (State) to compel a privately owned corporation to expand its operations

beyond a point considered financially and economically sound by that corporation's management." "In other words," the *Casket* comments, "the State of Canada is not interested in the moral bases of industry. The responsibility of an industry to the public good is no concern of Canada. If an industry, by refusing to look beyond the question of making money, contributes to the general economic decline of the community and, by encouraging the unrest which breeds revolution, rushes to its own destruction, it apparently is no concern of the Canadian State."

The indignation expressed by the Nova Scotia weekly is indeed warranted, according to Catholic standards of the obligations of ownership. But it is absurd, measured by the still prevailing principle of economic liberalism which, since the days of Adam Smith, decries interference of the State in the economic affairs of citizens as contrary to the saving grace of natural freedom. Under this dispensation the individual does not, moreover, feel he is held, as a moral obligation, to provide work for others, unless to do so fits his convenience and the purpose of capital, to make money. To promote the common good is, on the other hand, an obligation a Catholic may not shirk. Hence, he may not permit land to lie fallow, if bread is needed; he may not lock grain in a warehouse, while tillers of the soil clamor for seed. The owner of any kind of wealth is not an absolute master of what is his to use. He must use his wealth in a manner beneficial to the common good.

If men are idle, and therefore exposed to poverty, it is an obligation on the part of wealth to supply work, even though the venture should return no or small profits. The welfare of individuals, families and society, and not profit, is the purpose of all economic activity. The Canadian labor leader was perfectly justified to take the course he did, although he might have known his efforts would prove futile. The facts are, as the *Casket* states them to be:

"Ask a present-day industrialist why his industry exists and, unless he has been carefully briefed by his public relations adviser, he is likely to reply that it exists to make money. Then, if you give him the cold stare and he begins to realize that there may be some other answer, he may go on to say that it also exists to produce goods and give employment. But if he is being honest and is saying what he believes, he will maintain that

making money is the primary reason for his being in business."

It is not the industrialist should be blamed, however. It is in the system.

Statesmanship, a Demand of the Hour

SOME years ago, a writer in *Blackfriars* stated in an article that should have been widely discussed:

"As soon as the idea of 'classes' takes the upper hand, the social growth degenerates into an external social struggle. And since wealth is the only measure of power in this struggle, it is bound to become the absolute standard of values and the only aim of all who take part in it."¹

It is exactly this phase of the social struggle we are experiencing at this time. Labor has become class conscious; official union publications speak of "the working class" as something static. Our legislation has become largely class legislation, intended to promote the welfare of the mass by means assumed to grant what was denied them under the prevailing economic system, which was rooted in Liberty.

President Truman's speech at the Jackson Day Dinner sufficiently indicates to what extent the inclination prevails to accept as inevitable massification to the exclusion of an ordered social hierarchy. If the speaker believed in the existence of a middle class and its importance for society, his memory must have failed him entirely on the occasion referred to. To a man from Mars the President's speech would convey the thought that two great contending forces were occupying the American stage, that represented by the special interests—to whom the speaker referred with the zeal of a Socialist denouncing capitalists—and an amorphous mola called by him "the people." By way of an aside, the farmers were referred to, but evidently because mention of them granted the speaker the opportunity to attack all those opposed to farm subsidies as exponents of "the special interests" or members of "some selfish groups." It may be that, as the President stated, "these farm supports are actually supports for our entire economy." If this be true, it would simply prove that economy unsound. It has, in fact, been supported all-too-long in the interest of privilege, "special privilege," to use a term from the President's speech. The high tariff walls erected by the Republican party were little

else than a protective enclosure behind which industry was privileged to develop monopolies and to rob the American people. Unfortunately, the Democratic party has not always proven immune against the influence the "special interests," that thrived on protectionism, exerted on its leaders. Mr. Cordell Hull, a sincere exponent of tariff reform, never did enjoy the wholehearted cooperation of the party leaders for his efforts to establish the "world-wide tariff truce" proposed by him and for which he labored so assiduously at Montevideo and on other occasions. The chapter of his memoirs on "Tearing Down Tariff Walls" deserves attention at this time. There is wisdom in Mr. Hull's statement: "Nations cannot produce on a level to sustain their people in well-being unless they have reasonable opportunity to trade with one another. And this cannot happen in a world of extreme economic barriers, political hostility, and recurring wars."² And while Mr. Truman attributed the economic misfortune that befell the country in the twenties solely to the collapse of farm prices, Mr. Hull expresses the belief that the final economic crisis of that decade "was largely caused and accentuated by our high tariff."³

There is danger of our mistaking the welfare of one class—based on its own demands—for the welfare of the nation. But, as Orestes Brownson has so well said: "The aim of the real statesman is to organize all the interests and forces of the state dialectically, so that they shall unite to add to its strength and work together harmoniously for the common good."⁴

Australian Bishop on UNO

IT is not uncommon to hear or read comments unfavorable to the efforts of the UNO. Catholics particularly have criticized the omission of the name of the All High from the "Declaration of Human Rights" adopted at Paris. Msgr. Eris O'Brien, Auxiliary Bishop to Cardinal Gilroy, Archbishop of Sydney, does not at all agree with those who have expressed this view. Since he was an official observer and advisory member of the Australian Delegation to the recent UNO meeting, his view of the matter deserves consideration. Bishop O'Brien stated in an interview:

"I have noticed that the Catholic Press in some coun-

²) The Memoirs. Vol I. p. 364. N. Y. 1948. The Macmillan Co.

³) Ibid. p. 356.

⁴) Works. Vol. XVIII, p. 87.

¹) S. F. Darwin Fox. The False Fruit of Modern Democracy.

tries has expressed regret that the Draft Declaration has omitted any specific reference to the Creator of mankind and even to the Natural Law as a basis of human conduct. Naturally, as a Bishop, I should have liked to see these fundamental truths and other principles, such as the basic rights of the family, mentioned emphatically. Nevertheless, it is well to realize how difficult it is to fabricate a document that will be acceptable to the divergent philosophies of 58 nations. Incidentally, it might be observed that the text of Article I has in it some meat that will be palatable to Catholic appetites. It states that human beings are endowed with conscience and reason. The mention of 'conscience' is well worth while. Moreover, the enumeration of human rights and of the limitations upon State interference with individual rights as contained in the Draft Charter, are, if not as complete as we should like, at least satisfactory as far as they go."

So much could not be said, the Bishop might have added, of the "Declaration of the Rights of the Man and the Citizen," also adopted at Paris, but a hundred and sixty years earlier. Each article has been declared to be a poignard directed against human society. It was only necessary "to push the handle in order to drive the blade home."

It is baldly asserted:

"The end of every political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty (hence the insistence on the continuance of "free enterprise"), security (particularly of property, without consideration for the common good), and resistance to oppression" (such as the Communists would claim to be suffering).

Although there is also good in the famous Declaration, so scholarly a critic of the document as William S. Lilly believes correct Burke's pronouncement that it is "a sort of institute or digest of anarchy." Nevertheless, it was accepted quite generally as the quintessence of political wisdom.

Bishop O'Brien furthermore takes issue with those newspapers and disillusioned persons who declare their fear or belief that the high principles enunciated in the Declaration may never be im-

plemented by States, when they find such principles conflicting with practical State issues. The Declaration, however, the Bishop contends, "is not a Convention." "Hence," he continues, "in this regard also Catholics might profitably adopt a more positive attitude. In the first place, it is obvious that a great amount of sincerity exists among those who fashioned the Declaration. It is characteristic of them to state what they cannot accept or what they can accept. What they do accept eventually as a declaration of principles cannot be casually disregarded. In the second place, it is the duty of the populace generally in these nations, and I should say particularly the duty of Catholics, to see to it that the principles of conduct which have been determined at U.N. are observed within the countries that fashioned such principles."

It would appear desirable Catholics should agree with the Australian Bishop at least to the extent of showing deeper concern for the problems and difficulties the UNO assembly must contend with. At one time a generation of Catholic men gave to the western world an institution such as the Holy Roman Empire: A learned Indian Catholic refers to it in these words: "This great medieval institution did international work of the highest order. It settled disputes among warring States. It punished States that put the public order of Europe in jeopardy. It stood out as the leader of Europe on more than one occasion."¹) The Holy Roman Empire was, as the same author states, "a characteristic creation of the Middle Ages. It was created to meet the circumstances of those times." The UNO is intended to accomplish just that. If the missing bond of unity, which the former institution enjoyed, is to be realized, we on our part must help to supply it.

¹) Ruthaswamy, A. *The Making of the State*. London, 1932, p. 405.

People who talk against materialism are very often the worst materialists. Oh, of course, in a very refined way. Their materialism is revealed in their attitude towards education. They go to colleges and into the so-called higher professions for economic reasons . . . , education will open the road to the good jobs. This is not always the case, but it is generally true. It may be that after people get into the so-called higher professions—law, medicine, engineering, etc., they discover

that they are sacred professions; but to the rank and file of our fathers and mothers, in the experience of this writer, higher education means a liberation from the economic drudgery of farming, fishing, industry, or what they are disposed to look upon as the lower callings.

This is a perversion of our whole Christian philosophy.

FR. M. M. COADY
Maritime Co-Operator

Contemporary Opinion

TO many jurists and lawyers, the disappointing and baffling thing, ever since the structure of the United Nations was brought so hopefully into being as a federation of the nations with the World Court as an integral and principal part of its processes for settling disputes between nations, has been the seeming indifference of nearly all nations to the strengthening of the rule of law and to resort to the Court, along with a vast increase in the number and the acrimony of the seething disputes which have been kept at the political level and in the hands of men who have not shown capacity to solve them by debate and negotiation.

When the Charter and the strengthened Statute of the World Court were put into effect, nearly everyone hoped and expected that substantial further progress would be made toward law and adjudication in the international sphere. Instead, there appears to have been little attention or emphasis given thus far to the known and established principles of international law as a means of peace and order among nations. The effort seems to have been mostly to create new and untried concepts and mechanisms, whereby individuals may bring themselves into controversies with their own country and other countries, and whereby international condemnation and punishment may be inflicted on individual citizens of a state by the initiative and action of groups of individuals in another state.

American Bar Association Journal

"I don't like the idea of federal aid to schools," we recently heard a prominent schoolman say. "But," he added, "we're going to have it, and there's no use wasting our time opposing it."

In similar vein, the editor of a magazine recently wrote that he was in sympathy with "local self-government, decentralization of industry, simple living, and voluntary co-operation," and then supinely declared: "But the trends are now the other way, and they are irreversible. We must work with the forces of progress, not reaction."

Going along with something in which we do not believe just because it is the current trend is a weak-kneed attitude. It cannot be called working with the "forces of progress", when it means moving in the wrong direction. Progress means going in the right direction, in the direction of improvement.

The world has not been made better by the "goer-alongers," but by people who have had the courage and the stamina to stand up for right things, regardless of current trends. These latter are the people who, without violence, but by the force of example and persuasion, have changed trends that less resolute people thought were irreversible.

People who say wrong trends are irreversible simply because they are currently strong, are not doing good thinking or noting the facts of history. Because wrong things won't work—won't bring justice and abundance and human welfare—they are certain, sooner or later, to be abandoned.

L. S. HERRON, Editor

Nebraska Cooperator

It is three and a half years since the war ended. The German people are still desperately short of nearly all consumption goods, which means in terms of hard reality that they rely greatly in the matter of food, for example, on the parcels which Christian-hearted people send them from this country and America. Yet factories are still being dismantled, and not merely Germans, but the whole of Western Europe is in crying need of what the Ruhr can produce; and meanwhile the French argue interminably on about control of the Ruhr, and Britons and Americans sit to argue with them! It is true that the argument is not merely academic. French fears of the German industrial potential falling into the hands of friends of the Nazis or Prussian militarists are only too well-founded. But the point is that the economic argument for the need of the German contribution to the Western European pool of productivity is not merely an economic one. It is reinforced by the moral consideration that the victors have no right to postpone indefinitely a peace settlement, to burden the country indefinitely with an army of occupation (military and bureaucratic), or to deprive the people indefinitely of the fruits of their thrift, their industry and their invention. In other words, the moral consideration provides us with a criterion for distinguishing between the various economic arguments concerning German's future. It adds weight to the view that the Germans should be given economic independence, that is, the chance to work hard and produce more and more; not an absolute independence but one which will be surrounded by sufficient checks

through the integration of Germany into the Western Association and through German goodwill towards those who have treated her justly.

The fact that Germany is a vanquished nation does not mean that she must forfeit her right to exist as a nation, that she must be deprived of a government of her own, that her political fate must forever be settled by the generals of occupying forces. A good deal has been done in the right direction at Frankfurt and in the regional governments; and more may emerge from the deliberations at Bonn. But the victors have not the right to keep Germany indefinitely in political subjugation; and when a policy is outlined, as was done by Mr. Dulles and M. Schuman, which solves the political dilemma along lines in harmony with the moral considerations, that is the policy which claims the support of Catholics.

*Christian Democrat*¹⁾

I have lived in Prague for three months now and I admit that Czechoslovakia today has some extremely unpleasant aspects. Thousands of people—expropriated business men, lawyers, and other professional men—must now serve the state or starve, instead of being able to pursue independent careers. Many writers, newspapermen, and artists have either been “purged”, or are destitute because their strong liberal convictions will not allow them to cooperate with the government. At least five thousand college students are being thrown out of the universities and technical colleges—large numbers not, as is officially stated, because they are “slackers” and “chronics”, but because of their “doubtful” political past or their “unsuitable” mentality. Whether you like it or not, if you are a college student or a government official, you have to study your Marx and Lenin and Stalin, and also such a “classic” of Czech communism as President Gottwald’s own “Ten Years.” Actual concentration camps do not exist, but “labor camps” have been, or are about to be, opened for alleged “industrial slackers,” black-marketeers, and other “uncooperative elements . . .”

About 10,000 political prisoners are being held in jail—mostly people who tried to leave the country after the February revolution. Another 10,000 Czechs and Slovaks succeeded in escaping abroad, and they are a sharp thorn in the side of the Czech government.

ALEXANDER WERTH²⁾

¹⁾ Oxford, Jan. 1949, pp. 5-6. ²⁾ For many years correspondent to the liberal Manchester Guardian.

Fragments

LAND itself, states a writer on farming in the U. S., will become more valuable for the simple reason that our knowledge of how to work it is becoming greater. Per-acre yields are increasing.

Having in mind the arrest and trial of Hungary's Primate, Most Rev. Archbishop Morrison, of Antigonish, N. S., has warned his people: “We talk about the democratic way of life, but we cannot survive on a slogan. Democracy must be what it says: rule by the people, of the people and for the people. To have that we must be alert.”

With the Federal fiscal problem in mind, Congressman Robert L. Doughton, Chairman, House Ways and Means Committee, said: “Tell the people that if they do not want more taxes, they will have to hold down appropriations.” Presentation of the Federal Budget for 1950, of \$41 billions, requires 1,429 pages, which weigh 6¼ pounds.

An experience of history is well expressed in the following statement: “In every revolution there is a Gironde and a Mountain; and it is always the Gironde, the Liberals, the Third Force that get squeezed out, and the Mountain that wins through and does the job. So it was in 1793, so it was in 1917, so it is in Eastern Europe now, and so it will always be until the world is changed.”

Every responsible labor relations councillor in the country must affirm the fact, says an editorial on “Small Business,” that knowledge of an employee’s first name, occasional bonuses, turkeys at Thanksgiving and a pious concern over his welfare are not the answer to a sound, constructive and enduring employer-employee relationship.

The Swiss have a saying: “Confusione hominum et magis providentia Dei Helvetia regitur.” Switzerland is ruled by the incapacity and ignorance of men, but to a greater degree by the providence of God. There are others have reasons to make use of this apothegm.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

"Blockade Against Religion"

ALMOST fifty years ago, Dr. William T. Harris, at the time United States Commissioner of Education, addressed the National Educational Association, foregathered in Boston. The subject of his paper was: "The Separation of the Church from Schools Supported by Public Taxes." But, as Fr. Timothy Brosnahan, S.J., remarked in his discussion of the address, "The paper was in fact a plea for the exclusion of religion from all schools in which instructions in secular knowledge are given, whether supported by public taxes, by church revenues, by private contributions, or by any other means whatsoever." According to Dr. Harris, "religious and secular instruction should not be brought into the same school, but should be kept as wide apart as possible. The respective methods of the two forms of instruction, he tells us, are incompatible, and the results they produce in training are conflicting; they cannot be commingled without detriment to one or the other; the attitude of mind cultivated by secular instruction is antagonistic to religion, and the mental training that results from religious instructions unfits the mind for acquiring secular knowledge. *The spirit of the school and the spirit of the church are inconsistent and irreconcilable.*"¹⁾

Has Harris Triumphed?

In this year's Lenten Pastoral, with the title, "Contributions of the Catholic Church to the State," Most Rev. Aloysius J. Muench, Bishop of Fargo, N. D., discusses the exclusion of religion from our country's Public Schools. From his statement appears the extent to which they have been secularized in the image of the one time prominent and influential educator previously referred to. Bishop Muench writes:

"Today some governments are engaged in officially sponsored attacks on God. That has not occurred before in the history of nations. God is assaulted in frontal attacks even in our country. An avowed atheist succeeded in getting the teaching of religion barred in tax-supported school buildings, even though such instruction had been conducted under conditions that appeared to be unobjectionable.

But more insidious are the flank attacks on God. Under the plea of separation of Church

and State, all knowledge of God is withheld from millions of youth who frequent the public schools of the nation. It amounts to a blockade against religion.

This year American taxpayers are spending more than a billion dollars to feed two and a half million people blockaded in the city of Berlin. The airlift is another glorious achievement in the history of our nation, worthy of its highest traditions of human decency. What American is not proud of it? A thousand million dollars are poured out with unequalled generosity to triumph over the blockade inflicted ruthlessly on helpless millions; but not a dollar to lift the other blockade against millions of young people who are allowed to starve spiritually for want of the truths of religion. Is this in line with our best American traditions?

It should be a matter of serious concern to thoughtful citizens that American youth may not be taught belief in God in public schools. In some States not even a religious garb may be worn by certified American teachers lest any indirect religious influence be brought to bear on the lives of young people. Strange beyond all explanation is the fact that Protestant ministers have made themselves the spokesmen for an education without God in the schools.

Yet more. School authorities decree that arithmetic, history, geography, social and natural sciences are compulsory branches of learning. But not religion. In fact, it may not be taught at all, even though desired by parents and children. Must not American youth come to the conclusion that religion after all is not important? If it were important, would it not occupy the first place in the school curriculum?

Reactionaries in education are setting the clock back by more than a century. The framers of the Declaration of Independence boldly declared that the Creator is the source of inalienable human rights. That is a truth that may not be taught any longer; it is a truth of religion. What would the Founders of our Republic think of a school system that no longer provides for the teaching of morality and religion which by public proclamation they held to be essential for good government?

Now all this is happening in an age in which God has singularly impressed Himself on the minds of men; yes he has in a manner made Him-

¹⁾ Dr. Harris and the Agnostic School House. N. Y., (1903), pp. 1-3.

self visible to them, in their researches in chemistry, in radio-active elements, in atomic energy. One of the foremost scientists in atomic research, the late Max Planck, found in the invisible world of the atom his way back to a belief in a personal God.

Against a rising tide of unbelief the Catholic Church sets up for a State strong dykes of protection."²⁾

QUESTIONS OF THE DAY

IN the *Magazine of Wallstreet*, issue of January 1, 1949, H. M. Tremain, writing on the "New Gold Propaganda," states *inter alia*:

"Companion to the error that a higher gold price can cure many of the world's ills is the thinking that sees a panacea in the restoration of convertibility of paper money into gold coins.¹⁾ In part it is based on the mistaken idea that our gold reserves are virtually sterilized and useless, that our gold at Fort Knox is doing nothing.²⁾ But far from being so, our gold at Fort Knox is doing plenty. Much the larger part of it is pledged as security for the circulating notes of the Federal Reserve System and for the deposit liabilities of its member banks.³⁾

"How useful a purpose it serves is attested by the fact that the dollar is one national currency which is universally wanted and trusted—which next to gold itself is the favorite medium of hoarders the world over.⁴⁾"

The four footnotes refer to that number of dissenting opinions held by Dr. Spahr, Executive Vice President of the Economists' National Committee on Monetary Policy. He says:

¹⁾ "The first part of Mr. Tremain's article in criticism of the current drive of the gold bloc for a higher price of gold was useful and well done. But there appears to be no justification for linking well-grounded arguments in behalf of a redeemable currency for the United States with the drive of the gold bloc for a higher price for gold as a "companion to the error."

²⁾ I should doubt that any competent advocate of redeemable currency would say that the gold in Fort Knox "is doing nothing."

³⁾ The significance of a "reserve" against Federal Reserve notes and deposits which cannot be paid out is not dealt with here; and yet that is a

We have then here a problem that demands the attention of every man and woman in the nation who has at heart its future. As Bishop Muench states on another page of his Pastoral, "education without God ends up inevitably in godless education." In consequence, "youth is banished into the barren wasteland of practical atheism." Dare we leave them there?

basic issue. Nor is the fact mentioned that many more irredeemable promises, than otherwise would be the case, can be issued against a "reserve" which cannot be used domestically. The question of the immorality involved in issuing promises which are not redeemable is ignored.

⁴⁾ "It is not pointed out, as it should be, that 35 paper dollars are as good as 35 gold dollars at our international boundary line—that is, at our Treasury and Federal Reserve banks—because foreign central banks with dollars can demand and get gold. Another part of this picture, which should have been pointed out, is the fact that, although foreign central banks can get our gold, our own people, including individuals and non-government corporations who would probably be going to the four corners of the world with trade if they could get and use gold, cannot get it. It is also important to understand that in France for example, our dollars are selling at a discount as against gold."

*Monetary Notes*¹⁾

Between the year 1939 and October, 1948, the Consumers' Price Index and Retail Food Prices, formerly known as the Cost of Living Index, representing "the average prices of goods and services purchased by moderate-income families in large cities," as described and compiled by the Bureau of Labor Statistics, increased 74.5 per cent. Over this same period of time, average weekly wages of production workers in manufacturing industries, as compiled by the Bureau of Labor Statistics, increased from \$23.86 to \$54.40 or 128.4 per cent.²⁾

The steady increase in the cost of living since 1939 (more particularly the substantial increases

¹⁾ N. Y. Feb. 1, 1949.

²⁾ The cost of Living Index number for the entire year of 1938 was 100.8, for 1939, 99.4 and for 1940, 100.2. These figures indicate a modicum of change and

²⁾ Contributions of the Catholic Church to the State, A Pastoral. Fargo, N. D. 1949 pp. 3-5.

in 1946, 1947, and 1948) has been one of the two fundamental bases for the demands of labor leaders for higher wages. This particular basis for increased wages reached a high point of recognition in the two year agreement signed on May 25, 1948, between the General Motors Corporation and the United Automobile Workers, CIO. This agreement provided a sliding wage-scale which is tied to fluctuations in the consumer's price index. The practical operation of this particular formula may be described briefly as follows:

As of May 29, 1948, wages of eligible employees of General Motors Corporation were increased eleven cents an hour, raising average wages from \$1.50 to \$1.61 an hour. This eleven cent raise was composed of two distinct elements, one of eight cents an hour and the other of three cents an hour. The eight cent element represented a "cost-of-living" adjustment to bring wages into line with the increased cost of living since 1940. The three cent element represented what might be termed "an improvement factor," based on the increased productivity of the country. This increased productivity averages approximately two per cent per year and is the basis for the gradual increase in our American standard of living. The three cent increase was computed by taking two per cent on the average wage of \$1.50 per hour which existed prior to the negotiations.

On September 1, the consumers' price index, compiled by the Bureau of Labor Statistics as of July 15, was studied. Eligible employees automatically received a wage increase of three cents an hour representing one cent an hour for each 1.14 points of the rise in the index during the preceding three months. This procedure will be repeated quarterly during the life of the agreement. There is no ceiling to the wage escalator. It goes up as the index goes up. If the consumers' price index decreases, then employees will take a cut of one cent an hour for every 1.14 points which the index drops. In no case, however, can General Motors Corporation reduce wages more than five cents an hour before 1950. One year from the date of the signing of the agreement, wages automatically will go up three cents an hour regardless of what has happened to the consumers' price index. This raise will be the improvement factor for that year.

consequently quite stable living costs over this three-year period. It is for this reason that the index number representing the full year 1939 is widely used as a base.

There has been reasonable discussion of this interesting formula since the signing of the agreement, indicating that a sliding wage-scale tied to the index of the cost of living could possibly provide an era in which labor-management disputes regarding wage rates could be resolved more readily than in the past. Whether or not this will be so, is one of the riddles which the present bequeaths to the clouded future.

ROY A. FOULKE

A Study of The Theory of Corporate Net Profits²⁾

The sweeping decision of the United States Supreme Court on January 3 which upholds the right of states to outlaw the closed shop . . . now in effect in sixteen states, was substantial recognition of the contention raised by the National Small Business Men's Association ever since it was founded that compulsory union membership is unconstitutional and is actually the "yellow dog contract" in reverse. It was this contract which, after the turn of the century, admittedly inflicted injustice and discrimination on the worker.

Small business spearheaded the drive to enact state anti-closed shop legislation. It was organized labor's challenge to the State of Nebraska, along with North Carolina and Arizona, that was carried up by the A. F. of L. and resulted in the momentous decision. In 1946, the Nebraska Small Business Men's Association, affiliated with this National Association, waged a statewide fight to give the people the opportunity of voting on whether or not man must join a union in order to work and support a family. Only 50,000 signatures were necessary to place the question on the ballot, but the small business organization, in a whirlwind campaign, obtained more than 100,000 signatures on its "Right to Work" petitions. In the November election the voters adopted a constitutional amendment prohibiting any contract to exclude persons from employment because of membership, or non-membership in a labor organization.

The Supreme Court's recognition of the contention of the National Small Business Men's Association that the closed shop is the "yellow dog contract" in reverse, is direct and unqualified. In fact, this conclusion was dealt with in the actual wording of the decision, written by Justice Black . . .

Pulling Together

Natl. Small Business Men's Association

²⁾ Loc. cit. pp. 5-6.

Two of the President's revenue proposals are particularly open to question. One of these is the recommendation that the addition to the tax burden fall on corporations and on individual taxpayers in the middle and higher brackets. These are precisely the sources to which business enterprise must look for venture capital. The President does not explain his reasons for preferring such taxes. From the strictly economic point of view, however, it would be more desirable to broaden the tax base by laying at least a share of the additional burden on the consumers whose accumulated demand has been such an important factor in the inflationary pressure of postwar period.

The other questionable proposal is that Federal tax policy be "flexible." To a taxpayer, flexibility and instability are virtually indistinguishable; and one of the most unsettling features of taxation in recent years has been the unpredictability of tax rates. It is likely that revenue policy

aimed at the very opposite of flexibility would be more conducive to long-run economic welfare...

It would be a disastrous mistake to let the abnormal conditions of the war and early postwar years lull us into a false sense of security concerning the taxpaying capacity of our economy. Already the intensity of demand is subsiding noticeably in numerous directions. If this tendency continues, as eventually it must, the ceiling of tolerable taxation will drop accordingly. No one can foretell at what point an annoying burden will become a fatal deterrent to enterprise; but that such a point exists is beyond question, and wise policy will certainly refrain from putting the matter to the test.

The choice between higher taxes and a budgetary deficit is one that can and should be avoided. All that is required is adequate appreciation of the need for economy and sufficient determination to achieve it.

*The Guaranty Survey*¹⁾

A Challenge

The New Dust Bowl

PUBLISHED by the Public Affairs Institute, the monograph by Stephen Raushenbush, "Our Conservation Job", deserves the attention of all those who believe with us in our responsibility toward coming generations for the use we are making of our natural resources. Moreover, as the author states at the beginning of his discussion: "America can do a great job for itself and for the world by putting its house in order. It will gain both strength and freedom from such an accomplishment, not only for itself but for other peoples of the world." Mr. Raushenbush quotes, in this regard, a statement by the late Gifford Pinchot:

"A nation deprived of liberty may win it, a nation divided may reunite, but a nation whose natural resources are destroyed must inevitably pay the penalty of poverty, degradation and decay." Hence the deduction, "that when a nation of our strength and importance in the world begins to suffer from resource destruction, not only our own people but the people of a large part of the world are bound to suffer, too."

How necessary these warnings are appears from the chapter of the Report on "The New Dust Bowl:"

"High prices brought about 3 million acres of grassland under the plow during and since World

War II in the eastern foothills of the Rockies. What we did in World War I we had to go and do over again. The farmers on this land, blessed with rain, have done well with their wheat. They have money. This is the land that is going to blow first when the dry cycle starts up. Not all of it,—but plenty to cause trouble. Much of the old dustbowl of the 1930's is not going to blow again, but this new land will blow.

"Almost everybody knows that this land ought to go back to grass fast, while there is still rain. During the last cycle the old dust-bowl land was blown so badly and for so long in parts that the SCS had to plant thistles to get any vegetation started. Before thistles become necessary in this broken land, it should go to grass. Yet nobody has authority to get this result, even though the blowing of this land will injure the areas to the East, including the old dust-bowl areas. Neither has anybody the money to investigate and see what emergency measures—this side of thistles—should be prepared in advance. Sure, this is a fantastic situation, not unlike letting people build houses in the bed of a notorious flash-flood river, and then paying millions of dollars to protect them with dams or levees.

"Until the time comes when it is as much a

¹⁾ Vol. XXVIII, No. 10. Pp. 2-3. Publ. by the Guaranty Trust Co.

national offense to injure other people's lands by such get-rich-quick operations, as it is in Texas to allow land to blow on to a neighbors' property, about all that can be done is to alert the emergency squad. No investment is suggested for the NRC. Congress could invite the owners of this three million acres of wheat to contribute a bushel an acre for this purpose. Or it could appropriate the equivalent—\$5 million—to get the squad started getting ready to see what can be done to put down the dust once the water is turned off."¹) Thus the warning.

Those who may have read accounts of the cities

buried in the sands of the deserts in Central Asia may speculate whether or not these regions are not dust-bowls that speak of the sins of generations long in their graves. Even in the Near East great stretches of country are today barren which must at one time have born rich harvests. As to Europe, in parts of Spain, for instance, deforestation undoubtedly added to the decline of agriculture by making arid the mountain sides. For several generations Americans have lived on the fat of the land; but the wealth nature has accumulated is by no means inexhaustible. Hence, our "Conservation Job" is a serious obligation.

Justice and Charity

(Charity "rejoiceth with the truth." I Cor., XIII, 6)

THE truth is that no man has the right to consider himself free to do charity until he has done what justice demands from him. Men forget this truth and consequently charity is called upon to do too much, because she is made to do the work of justice. While it is excellent for men of charity to heal the wounds caused by injustice, it is wrong for charity to be overladen. Though charity is of the essence of Christian life and will always be, it is charity of the best brand to place people, when possible, outside the need of charity.

Charity does not deny the truth that a world which neglects justice is not Christian. One of our modern tragedies is that because so many people try only to ease the trials of others instead of working also for that justice which re-

moves the need of aid, the poor and the unfortunate have come almost to hate that most beautiful word "charity." "Where justice lies murdered, the springs of charity are poisoned."

Charity, particularly that of religious institutions and of private persons, when truly done for the love of God, is most precious; but we cannot escape the truth that Christian charity blooms most beautifully in a world of Christian justice. Therefore while charity continues the noble work of easing pain, relieving the stricken and consoling the sorrowful, the truly charitable of heart will realise that to restore justice is the greatest work of charity. The Holy Father calls us "to restore all things in Christ"; and to restore charity to highest honor we must restore justice to society.

FR. J. A. HIGGINS¹)

Co-operation

ACCORDING to the Report submitted by the Board of Management of the Farmer's Union State Exchange of Nebraska, to the organizations annual meeting, held in Omaha earlier in the year, combined sales for the twelve-months period reached the new high of \$8,022,391.71, an increase over 1947 of \$1,343,049.10. Consolidated net profit for the year was \$638,919.11, an increase over 1947 of \$257,040.68. This was much larger than the increase of \$162,740.82 in 1947 over the year before.

Two of the resolutions adopted by the meeting are of general interest:

"We renew our request that the federal tax on tractor fuel be abolished. While this tax is eventually refunded, it works a hardship on local associations, in that it deprives them of the use of large amounts of their capital. Therefore, we again urge our senators and congressmen to continue their efforts to have the tax removed."

"As we are in need of more refined fuels for motors and heating, we recommend that the Farmers Union State Exchange take steps to acquire by any means additional petroleum products."

¹) Loc. cit., p. 18. Public Affairs Institute, 312 Penn. Ave. S. E., Washington, D. C., price 50c.

¹) One of a number of brief statements on matters of social import prepared by Fr. Higgins. (They were intended to be read at the Sunday Masses throughout the Diocese of Auckland, N. Z.)

SOCIAL REVIEW

Catholic Social Action

ACCORDING to a report recently published, the Catenian Association of England now has some 5,579 members in 130 circles. They sustain a benevolent fund and a fund from which the children of members, who may have fallen into want, are assisted. In all about 200 boys and girls have been educated by the Association, and there are, at present, 30 boys and 22 girls whose tuition is being paid for at colleges and convents.

Of the boys educated by the Association five have been ordained priests. The work has gone on quietly for 25 years, being treated entirely as a domestic matter.

IT is hereby made a rule that all students of theology in this diocese must spend at least two months in industrial labor while they are seminarians," says a ruling published by the Chancery of the Diocese of Innsbruck, Austria, on behalf of the Bishop, Msgr. Paul Rusch. "Only ex-Service men are exempted from this rule. All others will be obliged to spend two months during their summer holidays as workers in some industrial factory," continues the ruling.

"This must be done," the instructions continue, "individually or in groups of two. There shall be no larger groups of seminarians in any one factory. It is permissible to divide the two-month period between two years, so that it will be necessary to spend only four weeks at a time in industrial labor. Such a division into two periods is recommended because in many cases it will constitute a less serious burden on the seminarian's health."

A FEW years excepted, the great Catholic Days of Germany, have been held since the inauguration of the first one at Mainz, in 1848. In spite of many obstacles, the annual event, suppressed by the Nazi government, was resurrected last year in the city where this institution had originated. According to a communication received from Bochum, this city has been chosen for this year's Catholic Day.

Preparations for the occasion were inaugurated on Sunday, January 30. Archbishop Lawrence Jaeger of Paderborn, celebrated a Pontifical high Mass in the ancient minster of the town, which has been partially restored, having suffered from two bombardments. In the afternoon a large meeting was held in the same church, because

no large hall was available. The speakers emphasized the fact that this year's Catholic Day is to be held in a "destroyed city of workingmen", and hence the program will underscore its social tenor.

IN India the writing of constitutions for the nation and the various component States is proceeding apace. From one of the southern principalities came this bit of interesting information in a letter to the Central Bureau: "You would be glad to know that our individual State, Travancore, has recently turned out to be democratically governed. Our representatives are sitting in the Constitutional-Assembly and help draft the new Constitution. One third of the representatives are Christians, a privilege which no other part of India enjoys."

There is the additional information: "It will be a surprising bit of news for you that the President of the Constitutional-Assembly and the Parliament is a Catholic and that of the two Christian members of the Cabinet one is a Catholic."

Personalia

ALTHOUGH little known in our country, Mrs. Virginia M. Crawford, who died in the fall of last year, deserves to be remembered and recognized also in our country as a pioneer in the field of Catholic Action in the English speaking world. Having been instructed and received into the Church by Cardinal Manning in 1889, she became "A link between this country (England) and the great thinkers and workers of Europe who prepared the way for *Rerum Novarum* and, after its publication, carried its teaching into action," as Fr. L. O'Hea, S.J. remarks in the *Christian Democrat*.

"Necessarily, then," says the same writer, "she was one of the little band who inaugurated the Catholic Social Guild in 1909, and Fr. Plater looked to her for help and inspiration. She provided both whole-heartedly—writing, speaking, organizing, representing the Guild on various occasions. We find her with Fr. Plater at the Interdenominational Summer School at Swanwick in 1915, urging the importance of an educated elite of working men which would speedily affect the whole working-class community. She took part in the first international meeting of Catholic Women's Leagues. Years later she was to plan and lead trips of C.S.G. members to visit and learn of social works in Belgium and Holland, etc., etc."

But, Mrs. Crawford was no mere teacher and theorist, and all this work for the Guild was done alongside many tasks of practical service and public work which at the outset she had undertaken by the wish of Cardinal Manning. She was the author of a number of books, one of which, "Frederick Ozanam—Catholic and Democrat," was published not long before her death.

Co-operation

A PRODUCER-OWNED flour mill, capable of turning out 1,000 barrels of flour per day, was opened in Saskatoon, Sask., on February 1. The new seven-story plant, which is owned by the members of the Saskatchewan Wheat Pool, contains the most modern equipment obtainable. It is the second unit of an industrial development program for which the original plans were begun by Wheat Pool delegates at their annual meeting in 1942. In 1944, after considerable research, the delegates approved the construction of a flax crushing plant and a flour mill. The flax crushing plant was built and went into operation two years ago.

Entry into the flour milling business was considered by the Wheat Pool to be a major step toward the fulfillment of its policy to provide a greater degree of stability and permanence in the basic industry of agriculture.

The Third Degree

VALIANT efforts have been made by the National Council for Prevention of War to save the lives of certain Germans accused of war crimes, from whom admissions of guilt are said to have been extorted by the (in our country not uncommon) method of "The Third Degree." On March 5, the Council, in view of the report, published in the *New York Times* of that day, that organizations hostile to Germany were demanding the condemned Germans should be hanged at once, addressed the following cable to General Clay:

"At a time when totalitarian methods of extorting confessions are under worldwide condemnation, save American justice from becoming a stench in nostrils of the world by hanging Germans on evidence obtained by similar methods, which have been described in long daily dispatches in the *New York Times*." No one acquainted with the infamous application of the Third Degree, practiced at times in police stations and jails of the country, will doubt the possibility of over-zealous jailers in Germany having resorted to such means.

Power Groups

A SINGLE, powerful union—the Farmers' Union of Alberta—was born Jan. 14 as delegates representing 55,000 farmers in the province formally merged Alberta's two major farm bodies into the new group. Merged in the F.U.A. are the United Farmers of Alberta and the Alberta Farmers' union. Carl Stimpfle, of Edmonton, former President of the A.F.U., became the first President of the new F.U.A.

The historic amalgamation was taken unanimously by more than 500 delegates after four days spent in drafting and approving a constitution for the new body. The joint A.F.U.-U.F.A. convention ruled that the new organization should be non-partisan in politics, "but may exert pressure upon all political parties to gain its objectives."

The Anti-Marshall Plan

THE "Molotov Plan" for Eastern Europe has been operating for many months, but it has now been belatedly formalised by the establishment of a "Council for Mutual Economic Aid" as the Communist counterpart of O.E.E.C. Designed to assist the integration of the economics of Eastern Europe and of the Soviet Union, it is willing to admit other European States—if they refuse to "subordinate themselves to the dictation of the Marshall Plan"—but excludes Yugoslavia. Undoubtedly, the Council can assist the Cominform's campaign against Tito by tightening the economic sanctions about which he complained in his speech to the Serbian Communist Congress.

Now that this Council has been formed, the *New Statesman* points out, it may not be so easy for individual Eastern States to make separate deals with Western Europe. Such pacts could become matters of high policy, which might have to be settled by negotiation between O.E.E.C. and the Council. This new body certainly sharpens the division of Europe.

Mass Media Depiction of Crime

AT the instance of the Section of Criminal Law, American Bar Association, there was organized a committee on Motion Pictures, Radio Broadcasting and Comics in Relation to the Administration of Justice. This was in 1947. Two problems were recognized: 1) the emphasis placed by media on the depiction of crime and the portrayal of the manner in which crimes of violence are committed, detected and prosecuted; and 2) the manner in which the lawyer, the judge and the processes of law are depicted. As the result of a

decision to attack first the matter of the depiction by the media of crime and the resultant effect, especially on the young, the committee meeting held last November concentrated on this problem. Forty-two representatives of the Association, the radio, motion pictures and publishers attended. In addressing the conference the chairman, Mr. Arthur J. Freund, noted that while all the media attempted to police themselves by the use of codes, the current flow of objectionable material demonstrated that the codes were not working effectively.

He warned that if the media did not adequately and effectively police themselves, governmental regulatory action of some nature would probably result. He declared: "If we do not consider now the steps and methods of learning the actual, vital facts of the problems before us, and, having the facts, deal with the problems intelligently, legislation which you and I would now deem intemperate is, in my considered judgment, inevitable; and neither the great prestige of the American Bar Association nor the powerful resources of the media will be able to prevent it."

Freedom of Speech Vindicated

MAY an employer question employees about their union membership or activities? The NLRB has said that such questioning, *all by itself*, is an unfair labor practice. But the Seventh Circuit holds that the Board's view is too narrow. It says:

"Mere words of interrogation or perfunctory remarks not threatening or intimidating in themselves made by an employer with no anti-union background and not associated as part of a pattern or course of conduct hostile to unionism or as part of espionage upon employees, cannot, standing naked and alone, support a finding of interference, restraint and coercion."

In the case before the Court, the employees were individually asked by a supervisor whether they were "for the union," and "Why didn't you come to us when you wanted a union?"

A 4th Circuit decision is to the same effect. In this case the NLRB asked the Court to enjoin an employer's supposed anti-union discrimination. It seems a foreman had told a worker that the employer "could close this plant" if the workers voted for a union and the union called a strike; he also asked another worker how he was going to vote in the election.

The 4th Circuit did not think what was said sufficient ground to justify a finding of discrimination or an injunction—especially since the employer went to some pains to make it clear the workers wouldn't be discriminated against for union activities.

Factory Work and Motherhood

THE *British Medical Journal* quotes a report of an inquiry by the Population Investigation Committee and the Royal College of Obstetricians and Gynecologists after interviewing 6,400 mothers.

The investigators declared, *inter alia*, that "women who went out to work in the last five months of pregnancy had more premature babies than those who gave up in the first four months." This is no new discovery; one wonders why our "reformers" have paid so little attention to this problem.

Trade Controls

FOR several years European countries have imposed restrictions upon imports of coffee in the form of import tariffs, import licensing, and exchange controls. The recent tendency has been in the direction of stricter controls. Before the war (1939) the tariff on imports of coffee into the United Kingdom was 2.08 cents (U. S. currency) per pound for Empire countries and 3.13 cents for all other areas. The tariff was highest in Spain, where the duty on coffee was 88.91 cents per pound; by 1945, it had risen to \$1.08 per pound. Restrictions were relatively less in the Scandinavian area, which probably accounted partly for the higher per capita level of consumption in those countries.

Imports into the principal market, the United States, however, are free of duty, and the free status is bound by trade agreements with Brazil, Colombia, and several other coffee-producing countries.

Forms of Labor Unions

ACCORDING to Mr. George Meany, Secretary, American Federation of Labor, unions are frequently classified as "craft" or "industrial," but very few now fall clearly within either of these two types. Many unions are better described as "amalgamated" or "multicraft," because they include two or more skilled or semi-skilled groups. Others are better described as "semi-industrial," because, though they may include all production workers, they frequently exclude certain maintenance, technical, or clerical groups.

Generally speaking, most AFL unions tend toward the craft or multicraft type, while most CIO unions are more readily classified as industrial or semi-industrial. In addition to the locals which are chartered by their respective national or international unions, both the AFL and CIO have some locals which are directly affiliated. These are known as Federal labor unions (AFL) and local industrial unions (CIO).

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

Prologue

EVEN before our boys had returned from overseas, the late Fr. Roger Middendorf, O.F.M., Rector of St. Joseph's College, had urged me—and others have renewed this request repeatedly since—to write the history of Teutopolis, Illinois, covering the period of World War I. This history was to be written as a sort of follow-up of what we accomplished during those few hectic years; because the religious celebrations and the civic demonstrations we staged at the time, especially in Teutopolis, to which everybody was invited, and which were always well attended by our non-Catholic fellow citizens not of German extraction, had produced decidedly two good effects that deserved to be perpetuated.

On the part of our people, Catholics and non-Catholics, these gatherings caused those of German descent to shake off the apathy to meet their other fellow Americans, and the fear of criticism and ridicule of their ways of living as un-American; and on the part of our visitors, irrespective of origin or religion, these meetings served to dispel those prejudices, fears and hatreds that were still hanging over them as an unfortunate heritage of the past. At these social functions both parties learned that they had been "seeing things", had been viewing their neighbors through a perspective distorted by personal feelings and prejudices. They departed with better mutual understanding and appreciation; as better neighbors and better citizens.

I was to write this monograph, because I had been a witness to all these events. Since I had lived in this community from 1887 to 1923 with but slight interruptions, nobody could know better the sinister underground influences that brought about these disturbances, the historical background upon which they were reflected, and the final return to normalcy. And these records were to be preserved. They will forever show the character of the people of Teutopolis of those days, both as practical Catholics and as loyal citizens, and will also testify to the nature of the education given them for almost three generations

under the guidance of the Franciscan Fathers and the Notre Dame Sisters, directing them in the process of Americanization. Moreover, they might some day have special apologetic value, if ever again such a nefarious propaganda should flood our country. Because, as on this occasion, trusting to the American spirit of fair play, we put before the public, with reserve and clarity, the well established loyalty of Teutopolis in the past and turned criticism and suspicion into applause and mutual confidence: So our present record might well serve the same purpose in some similar, future emergency.

Not that our plight was out of the ordinary; in fact, our experience could not but be essentially the same as that in many other communities of German-Americans in our country. But there is no doubt that, in consequence of circumstances, the subtle and insidious forces which produced this hysterical phenomenon in our history were bared more clearly, and the features of our common experience were brought out more sharply in this instance. The knowledge, then, we are enabled to obtain from our case, will aid us better to understand the experience of other communities which, in spite of their well proven loyalty, were subjected to these unwarranted annoyances. And the fortunate solutions we happened to discover in our predicament might eventually be of some guidance to other groups.

To write this account was indeed a laudable enterprise; but for years I declined to undertake it. As long as I had the care of the parish in Teutopolis and later of the large St. Mary's parish in Waterloo, Iowa, the administration of the latter being especially difficult during the years of the prolonged depression, I lacked the necessary leisure. Moreover, since I had been in the midst of the turmoil in Teutopolis and in my capacity as Pastor had to take a guiding hand in the events, the idea of swinging incense at myself did not appeal to me.

Thus the affair rested for twenty years; Father Roger had died in the meantime. Then, one day, we were rudely awakened to the fact that what we had vaguely anticipated as "some similar, future emergency," was actually staring us in the face. Teutopolis celebrated the Centennial of its incorporation as a village on September 1st, 2nd and 3rd, 1939. I had been invited to take part in the festivities. Sunday, the second day, lent itself well to the religious celebration and a Sol-

emn Field Mass was arranged. The choir of the seminary enhanced the solemnity. A vast number of people assisted. The Most Rev. James A. Griffin, Bishop of Springfield, was celebrant and also preached the sermon for the occasion. Before the sermon His Excellency announced what he believed would be news to many, news that cast a shadow over our jubilee celebration: England had declared war against Germany the day before. He warned his audience that we might again experience all the espionage and skullduggery of World War I; and His Excellency appropriately admonished our people to guard against saying or doing anything that might again draw suspicion upon us. How that announcement aroused me! How I recalled all the harrowing experiences of the first World War! How I regretted that the story of the loyalty of Teutopolis had not already been written! Right then and there I changed my mind towards the task. After all, our life and our life's work are not wholly ours. The finger of God moves us on the stage of life in much the same way as we move the figures on a chessboard; and as each figure, tower and bower, has its special purpose in the game, so each of us has his special task to perform in God's design, which is at the same time our contribution to the welfare of society; for all of which we shall be held responsible. And if we, especially we older ones, looking back a few decades of our life, should feel tempted to pride ourselves on what we may have accomplished,—let us take a second look, and look correctly. We shall find so much of what we could and should have achieved, if we had had only common sense and faith enough to permit ourselves to be guided by Divine Providence. Retrospection shatters all pride, leaving a sense of responsibility to goad us on to make up for past negligencies.

Here, then, was my obligation. Some one else might be better qualified to write the account of the loyalty of Teutopolis, but no one could, humanly speaking, be better fitted to gather the material. I knew where it was to be found, every line of it; and no one was in a better position to get access to the sources. Some valuable material, indeed, was to be found in Washington, D. C., in the *Congressional Record* and in the Federal Bureau of Investigation. But I knew my good friends, the Rev. Francis B. Steck, O.F.M., Professor of Spanish-American History at the Catholic University in Washington, and Mr. An-

thony B. Kenkel, would be able and glad to lend me a helping hand; especially the latter, since for over twenty years he has been engaged in research work in Washington, and is, therefore, well acquainted with the manner of procuring desired information from any of the Bureaus and Departments.

However, in proportion to the success with which I met in collecting the material, my hesitancy in writing the book seemed to increase. Not the least reason for my hesitating to proceed was the fact that the Federal Bureau of Investigation definitely declined, as we shall see later, to make available for me an official report to the Department of Justice on the happenings in Teutopolis during World War I. This report was in the archives of the Federal Bureau of Investigation. The question with me was: could the Department resent it, if I should dare to publish information which was supposed to be safely stowed away and sedulously guarded in the archives of the Federal Bureau of Investigation, though I had the knowledge from personal experience and from the records of my diary? I recalled that in those kaleidoscopic days of 1918 I had acted, under the strain, without even thinking of the Department of Justice or any other Department. Never kowtowing to anyone, I had taken a firm stand in the defense of truth and of legitimate authority. And for that attitude, even before I was aware of it, I had won the absolute confidence of the Department of Justice and that confidence I retained to the end. All the dealings of the Department with the people of Teutopolis were directly through me, and repeatedly I received expressions of appreciation and gratitude for that stand. I could ill afford now to incur the displeasure of the Department. Since, however, the Department of Justice had approved my procedure in those turbulent days, what reason could either the Department or the Federal Bureau of Investigation have to find fault now, if I should continue to maintain that same attitude?

I submitted the reasons for my objections to our Father Provincial, the Very Rev. Vincent Schrempp, O.F.M., now deceased, and to Mr. F. P. Kenkel, K.S.G., Director of the Central Bureau of the Central Verein, St. Louis, Missouri. The latter's opinion on matters of this kind I have always esteemed very highly. On May 11, 1941, the Very Rev. P. Provincial wrote to me: "It is my wish that you write the history of the war-time activities of our beloved Teutopolis." And

after considerable correspondence with Mr. Kenkel, he gave me the following as his final answer: "By all means carry out your intention; a history of this kind is most necessary for a number of reasons."

That left me no choice. I gladly write the story "of our beloved Teutopolis." I do not dare to call my ramblings by the dignified term "history." I fear that my account will naturally appear rather egocentric, but I hope that the indulgent reader will not consider it egotistic. May my monograph contribute its modest share in maintaining our peaceful, civic solidarity.

CHAPTER I.

Beginnings

The village of Teutopolis is located in Effingham County, Illinois, about two hundred miles south of Chicago and about a hundred miles north-east of St. Louis, Missouri. The old records show that the first settlers arrived between 1825 and 1828. However, in consequence of the political and religious unrest in Germany, a large influx commenced in 1837. The emigrants hailed from the kingdom of Hanover, the Grand-Duchy of Oldenburg, and some from the Prussian province of Westphalia; many were unskilled laborers, cotters (small farmers) and farm-hands; others were skilled laborers plying a variety of trades; some professional men soon followed: A doctor, a teacher, a millwright, even a brewer. Low German was their language. These simple Teutons had left the fatherland with poor prospects, yes, even without the intention of ever seeing it again; their parting was final; they hoped to improve their lot and that of their children in the New World.

In the same year 141 of these newcomers, with characteristic common sense and thoroughness, formed a Land Company in Cincinnati. In the person of John F. Waschefort they had found an enterprising and prudent leader. He came from Hanover where he had disposed of his holdings in land (Landgut), and was therefore a person of considerable means. Under his leadership the newly formed Land Company bought a tract of 10,000 acres of land in Effingham County. The land was surveyed, the village platted, farm land and village lots were distributed by drawing numbers from a hat and the trek to the new homes began at once. In spite of the hardships they encountered, the colony prospered and Teutopolis township soon buzzed with activity.

Anxious to become a part and parcel of the great commonwealth of Illinois, the little village was incorporated in 1839.

After these pioneers had secured the most necessary things for their material welfare, they turned their attention to the higher values of life, religion and education. They wanted to preserve their social customs, civil liberties and cultural treasures,—all the fruit of centuries of Catholic life and Catholic traditions. Almost from the beginning they had their resident priest, the pastor frequently functioning also as teacher. Years before the public schools were inaugurated, the settlers maintained their own private schools. Whilst German naturally was the vehicle of all instruction, it was not only German that was taught. These immigrants realized that English was the language of the land and that they needed it in their business, social and civic life. The three R's were taught in English. They were ambitious to acquire their citizen papers as soon as possible, to function as full-fledged citizens of the United States.

Progress in Civic Life

Ever since 1845 these people held their regular village elections; seven votes were cast at the first election. The same seven voters were the first ones to take part in the next general election. They had to walk all the way to Ewington, then the county seat of Effingham County, seven miles west. Their approach caused a sensation and a delegation was sent out to meet them. Amid continuous cheering they were guided to the polls. Mr. Clement Uptmoor explained the ticket to the others. This done, they delivered their solid bloc of seven Democratic votes. Hereupon the local band struck up a patriotic tune and led the new citizens to the hotel, where the ladies had prepared for them a fine dinner. Afterwards Judge Thorton made a speech, read the names of the seven voters who had marched so far and declared that "not only the Democratic party, but the whole county might well be proud of them." Teutopolis is strongly Democratic to the present day.

Progress in Religion and Education

Though there was a constant flow of immigrants, it was with the advent of the Franciscan Fathers in 1858—to take charge of the church and schools—that the colony grew rapidly. Within a few years six additional parishes were founded from Teutopolis: Effingham, Green Creek, Sigel, Lillyville, Bishop Creek and Island Grove; the

Franciscans had charge of all of them. The schools also witnessed a remarkable growth. By 1866 Teutopolis had a grade school for the girls and the smaller boys, conducted by the Notre Dame Sisters; and a separate school for the higher grades of the boys, taught by Prof. Louis Rieg for nearly forty years. These schools were public schools by this time. In addition, the Notre Dame Sisters opened an academy in 1866 for the higher education of the girls; and since 1862 the Franciscan Fathers have conducted St. Joseph's College for the higher education of the boys of Teutopolis and of all southern Illinois. When we entered World War I on the side of the Allies, the grade schools were standard schools; and only a few years later Teutopolis had an accredited high school of three years and the fourth year was under consideration. Ten districts belonged to this high school. German is taught at the express insistence of the Hon. Francis G. Blair, State Superintendent of Public Instruction. At the commencement exercises of 1923, which he himself attended, Mr. Blair bestowed no small measure of praise upon pastor and teachers for their successful work.

Character

By 1917 the colony was in reality 90 years old and had developed into a large farming community of fully 1200 families: all Catholic, except a little parish of about 70 Lutheran families 4 miles southeast; all Low Germans with the exception of 40 families of the Island-Grove parish 9 miles southeast, who were Alsations. Teutopolis naturally was the center of trade, banking, education, religion and social doings. Whilst their German language began to disappear rapidly, many of their laudable social traits remained: their thrift and economy, their sociability (the proverbial *Gemuethlichkeit*), their profound sense of truth and justice, and their loyalty to the Stars and Stripes and to the Church. These Low German Catholics certainly were not in sympathy with Prussian militarism, and still less with Bismarck, the Iron Chancellor of Germany. Their whole psychic make-up was of a different cast.

Fruits

If by its fruits we may judge a tree, the fruits of the education imparted in the homes and schools of Teutopolis may be gauged by the following facts: from their portals have gone forth enterprising business men—the Webers and Rundes, who operate the substantial Bank of Teutopolis, which weathered all depressions and recessions;

the Weber Brothers, proprietors of the largest farm implement business in the state; the Siemers, still operating the largest flour mill between St. Louis and Terre Haute; John Schultz, of the largest seed house in the state; Worman and Probst of the Teutopolis Press and its exceptional printery; and scores of truly progressive farmers. Also many leading business men of Effingham are Teutopolitans. Finally, their schools have laid the academic foundation of many men and women of the higher professions: doctors, dentists, lawyers, judges, teachers,—not to mention the eight priests and some fifty Sisters. All this was accomplished up to World War I.

Additional Civic and Social Accomplishments

The people of Teutopolis certainly are human, with all the frailties, which constitute our common inheritance, however the following facts were established on the occasion of their centennial celebration of the village: no delinquent tax payers, no unemployment. Not one of them had ever been confined in a penitentiary; not a child had been sent to a reformatory, nor to an orphanage; childless couples were in the habit of adopting orphans; both during the Civil War and World War I, they had furnished their full quota of volunteers; and last, but not least, throughout the whole century not a single divorce.¹⁾

(To be continued)

¹⁾ On the contents of this chapter so far consult also: Chas. Eversmann, genial chronicler of Teutopolis, (d. July 20, 1913), *History of Effingham County*. O. L. Baskin & Co., 1883; *Historical Sketch of Teutopolis*, Rev. Eugene Hagedorn, O.F.M., 1926; and *Parish Records*.

Two of the windows in the Chapel of the new Stepinac High School at White Plains, New York, were designed by a well-known member of the New York Kolping Society, Albert L. Brink. They represent St. Thomas Beckett and Pope Gregory XII.

The CV Library possesses a number of drawings by Mr. Brink. To this collection a new cartoon by the artist has recently been added. It depicts, as it were in a tableau, the foundation and purpose of the organization which is known by the insufficient name, "Kolping Society". It is rather a Guildsman's Guild organized in accordance with Kolping's motto that "the vocation is a gift of God." Let us add: we need a book on Kolping's social thought. It would help to clear in the minds of American Catholics ideas on the corporate order of which Pius XI pleads in *Quadragesimo anno*.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

WE BEGIN A NEW VOLUME

WITH this current issue we begin the Forty Second Volume of *Social Justice Review*. This means that for over four decades without interruption our monthly has been bringing to our readers its message of Catholic social thought and action. It is not ours to know what measure of success our efforts have enjoyed. But this we do know, that somehow we have been able to carry on over the years despite economic crises and the political and social upheavals caused by two world wars which could have been particularly disastrous to a cause such as we represent. In all humility we thank God for His guidance and protection, knowing that above all else it is Divine Providence which has favored us and blessed our efforts these many years.

Social Justice Review is a serious publication. It means to be so. In view of its mission it could hardly be otherwise. Frankly, it is not our purpose to amuse or entertain. We are striving to educate and inspire, to point the way to a Christian social order. The fact that the passing years take us farther and farther away from the Christian ideal of society demands repeated insistence on Christian principles and idealism. This is not the time to relax in our struggle to preserve our heritage. We believe that people today need sound instruction and correct information on the condition of modern society. This we have tried to supply faithfully in the pages of our journal.

Since *SJR* is not just another Catholic magazine, but one with a mission that is at once very specific and highly important in our day, it should appeal to al-

most any serious-minded person. We pass this observation on to our readers. In their societies and among their associates there must be people who would appreciate receiving *SJR* regularly. It is among such persons subscriptions to our monthly should be solicited. Every new subscription helps us appreciably.

Honorary President Blied Honored by Pope

UPON one of our veterans, Mr. Frank C. Blied of Madison, Wisconsin, the Holy Father has bestowed the Medal "Bene-merenti", largely in acknowledgement of the service he has, in the course of many years, rendered our organization, directly and indirectly as President of the CV and the Catholic Union of Wisconsin. Moreover, Mr. Blied began at the bottom of the ladder, and rose from a member of St. Michael's Benevolent Society, until he was elected President of the unit, which he represented in the conventions of the State organization. He was active in these various organizations for fifty years, until illness forced him to curtail his efforts. His love for the cause was so great, however, that he undertook a trip to Chicago in 1947, in order to report "Honorary President Blied, present" at roll call.

The medal was presented to Mr. Blied by Most Rev. Bishop Wm. P. O'Connor in the presence of Rev. Fathers Edw. Kinney and Joseph Gabriels, a number of his children and other relatives.

A Work of Mercy

IT is undoubtedly no mere accident or oversight that the press of our country observes stoic silence on one of the greatest of the many problems that have resulted from the second world war: The lot of the twelve million exiles that have been crowded into Germany as it is today. A priest, who writes from Upper Bavaria, where he labors among the refugees, having thanked us for a food package the Bureau had sent him, states:

"The people with whom I shared its contents were deeply moved and through me express to you their heartiest 'God reward you!' The articles were so good and plentiful that they constituted a real help, particularly because the great scarcity of all kinds of food still persists. Worst of all, the people here, particularly we exiles, frequently have not the money to buy even the food which the ration cards entitles us to buy. Many of the fugitives are without work; only recently a transport of expellees arrived from Czechoslovakia. This country still drives out people who are no longer fit for work or who have been virtually worked almost to death. Break the silence that hides in an inhuman manner the misery of the exiles! There is only one possibility of genuine relief and that is to permit them to return to their homeland, there to live a life compatible with true freedom and human dignity."

Before all, the priests driven out of Eastern Germany and other countries, and who are now devoting themselves to the ministration of exiles, deserve to be assisted. Let us quote from the letter of one such refugee:

"On the 15th of July, 1946, I was obliged to leave my parsonage within fifteen minutes and was ordered to take with me only what I could carry. After a journey of thirteen days in freight cars, each carrying thirty-eight people, I landed in the camp at Soest, a town situated in the Diaspora. Because I was the first priest in this transfer-camp, my presence was made known to the Archbishop of Paderborn, and after ten days I was appointed Chaplain to the exiles for the entire district. It comprises thirty-one villages with 2180 Catholic exiles and a refugee camp of 1618 persons, 782 of whom are Catholic refugees. Almost all of these exiles come from Upper Silesia and Silesia. I have opened six places of worship, five of them in Evangelical churches which were offered to me for divine services. In the camp I have a chapel dedicated to St. Hedwig, the Mother of Silesia. I hold services at three different places each Sunday. In addition I give religious instructions in five places, eighteen hours each week. I ride a bicycle from place to place and spend sixteen hours each week on the highways."

And this is but one of a number of letters addressed to us by refugee priests, who are laboring among exiles.

A noted theologian, formerly professor in the University of Breslau, from where he was exiled, is now pastor of a parish in Western Germany. It is from there he addressed to us the following communication:

"I want to thank you for the three 'Care' packages you have sent me at Christmas for poor parishioners of mine. You have carried joy and happiness to the lonely homes of old women. One of them told me your wonderful gift had been the only sign to her that Christian love had not forgotten her.

"A young mother of three children (the oldest, four years of age) hopes that your package will help her to overcome a tuberculosis which she has caught owing to malnutrition. In case you should intend to send further packages, please, set apart one of them for this young mother . . .

"Fr. Van der Beck, parish-priest of St. Mary's, Warendorf, told me the other day he had written to you for an old lady parishioner of his. Knowing you are overwhelmed with begging letters and not able to comply with all wishes, I am disposed to give this old lady a full share in further packages you may let me have. God bless you for your love and kindness."

A German lady at one time a well known concert singer, the widow of a German scholar, now lives in Rome in dire poverty. But poor as she may be, she has shared the contents of a CARE package with another German woman, the daughter of a former wealthy man and married to a at one time also wealthy Italian count. She is now penniless.

The woman referred to in the first place had postponed the writing of an acknowledgment of receipt for the Food Package for the following reason, she did not wish to sell any of the food she had received, because she was taking care of a helpless woman poorer even than herself. She had not the money, on the other hand, to pay for postage. "Just now," she continues, "the Holy Father has sent me a little money and it is therefore possible for me to write you."

The conditions of the refugees now in Rome are terrible, she says. The city is filled with thousands and thousands of orphans. The convents of the Sisters are full to overflowing with such poor children. The government appears unable to cope with the situation and hence dissatisfaction is increasing. Evidently, let us add, a soil for communism. By sending aid to the Holy Father from America to cope with the situation would count for more than a dozen of resolutions condemning communism.

Not infrequently Sisters, who have spent a life time in the Missions, appeal to us to send an old mother or an invalid sister a food package.

Writing from Allahabad, in India, a Sister pleads the cause of "an old infirm, now poor sister." Evidently with the intention of strengthening her request, the writer states:

"I am a member of the Institute of the Blessed Virgin Mary. My age is seventy-five. I have spent fifty-three years in the Indian Mission. I have another sister, in the Patna Mission, which is in charge of American Jesuits. She is in India for forty-eight years."

It is needless to say that in cases of this kind the request is granted promptly for the sake of the petitioner.

Aiding Chaplains

LATE in January the Central Bureau addressed a letter to Catholic chaplains in the services expressing our desire to aid them by way of sending them gratis copies of Guide Right, The Name of God, Counsel and Prayer for Men in the Navy, etc., as we had done during both World Wars.

Appeals began to come in immediately from all parts of the country. It was then we learned that few if any organizations were helping our Catholic chaplains. Their letters took the form of urgent appeals. We have answered all of these to the best of our limited means. Since February we have shipped the following:

Guide Right	29,207 copies
Name of God	27,000 copies
Counsel and Prayers	4,350 copies
New Testament	4,875 copies

Appeals have come in for over 6,000 additional copies of the New Testament and over 9,000 Rosaries. Only one obstacle stands in the way of our answering these appeals, viz, lack of sufficient funds. Rosaries are quite expensive at the present time as are copies of the New Testament. Should any of our readers feel inclined to lend us a helping hand by way of a contribution for this deserving cause, we will be most grateful. New appeals continue to come to us daily.

"Red Dope" in Demand

ONE of the valuable services of the Central Bureau through the past four decades of its existence has been to provide affiliated societies and members with free leaflets, which furnish information and pertinent facts to Catholics on appropriate occasions. The Bureau has, in fact, published ninety-eight leaflets of this kind up to the present time.

The latest Leaflet, No. 98, is entitled "Red Dope: Cardinal Mindszenty and the 'Confession Drug'." The two-page publication is a brief description of the latest addition to the list of immoral, oppressive methods used by the Communists to crush and destroy all who oppose the extension of their totalitarian form of government. The only defense against such barbarous methods is to broadcast to the world correct information regarding their oppressive tactics. All alert Catholics should have a clear understanding of the effects of the "confession drug" at the present time.

A round letter addressed to the Societies of the CCVA by the Bureau during February informing them of the availability of the Free Leaflet brought an immediate response. Up to the end of March, requests for 30,000 copies of the leaflets had been received. One Society in a mid-western city ordered 5,000 copies of the leaflet intended for city-wide distribution. Copies of the leaflet are available upon request.

Another of our Free Leaflets, No. 97, entitled "Pius XII to the City and to the World" has been reprinted, and is again available to our members and others. It conveys an earnest exhortation by the Holy Father to the Catholics of the world to express their Faith in deeds in the present crisis.

Convention Calendar

CATHOLIC Central Verein of America and Natl. Cath. Women's Union; National Conventions, San Francisco, California, St. Boniface Parish, August 6-10.

CU and NCWU of Illinois: May 20-22, St. John's Parish, Joliet.

Cath. State League and NCWU of Texas: Golden Jubilee Convention, St. Joseph's Parish, San Antonio, July 12-14.

CV and NCWU of New York: September 3-5, Rochester.

Diamond Jubilee of Society

THE largest and strongest individual Society affiliated with the CCVA, the St. Francis de Sales Benevolent Society of St. Louis, will soon be privileged to observe the Seventy-Fifth Anniversary of its foundation. While the actual anniversary date occurred in March, appropriate anniversary events have been planned for sometime in May of this year. It is expected that Most Rev. Joseph E. Ritter, Archbishop of St. Louis, will participate in the Diamond Jubilee festivities on that occasion.

This information was disclosed at the organization's March meeting conducted on the twenty-second of the month in the home parish. The annual report submitted at the March meeting discloses Society to have 987 members. Seventy-three were added to the roster during 1948; 18 were lost, 11 by death and 7 by exclusion. Total gain in membership during the year was 55. Death benefits of \$500 each were paid to families of 11 deceased members, while 58 members received sick benefits during the year amounting to \$1,870. Death benefits to husbands of deceased wives amounted to \$200. The balance sheet of December 31, 1948, shows the Society to have a net capital worth of \$220,093.76.

Convention Proceedings Available

COPIES of the Official Proceedings of last year's national conventions of the Central Verein and the National Catholic Women's Union have been distributed. As in former years, copies have been mailed to all delegates who attended the conventions, to the secretaries of affiliated societies and to all sustaining and life members. Additional copies will be had for the asking from the Central Bureau, to Mr. Albert A. Dobie, General Secretary of the CV, or to Miss Amalia J. Otzenberger, Recording Secretary of the NCWU. The Proceedings of the conventions of both our national organizations are bound in the one booklet.

Every convention of our organizations which we attend finds us bemoaning the fact that we lack the power of bilocation. There are at times several important meetings taking place simultaneously. We should like to attend all of them and are disappointed over our inability to do so. We need not feel our disappointment so keenly, however. The Proceedings give us a complete coverage of every meeting and feature

of the convention. Those who attended the annual meetings held last year in Milwaukee will immediately recognize this benefit as they read their copies of the Proceedings, which are well arranged and done to general satisfaction.

Among the many benefits to be derived from a careful reading of the Proceedings one appealed to us in particular. The reports of the several State organizations can prove very serviceable to the officers and members of our affiliates in suggesting various activities that can be undertaken. One State can implement its own program with ideas and inspiration gleaned from the reports of other states. The Central Bureau is often asked to suggest a program of activities for organizations. What better source for such information could be conceived than the Proceedings of our annual conventions? This year's Proceedings merit our serious consideration.

Our Fraternals

AN increased tendency on the part of people to throw their insurance burdens on the State should, on the other hand, lead those in whom the spirit of self-help and mutual help is still alive to concern themselves seriously with the activities of our fraternal insurance societies, six of which are affiliated with the Central Verein. That means, according to their own statistics, we have now 95,000 members who look to mutual aid societies for security for themselves and their families after death.

One of these organizations, the Knights of St. George reports a total admitted assets of \$6,685,068.73 at the end of the last year. According to the valuation exhibit the assets amount to \$7,039,359.51, while the ratio percent of assets, actual and contingent to liabilities, actual and contingent was 11.33% on December 31, 1948.

Since we have always favored sickness insurance, we wish to point out that the Knights of St. George in 1948 paid to members \$51,066.50 on account of sickness and accident claims. The total of death claims paid during the same twelve months amounted to \$230,819.12.

The salaries officers of our Fraternals receive are modest, and there are no stockholders to be paid a dividend.

On the front page of the *Western Catholic Union Record* for March appears this statement:

"1948, a fine record. Net gain in assets, \$155,000. New Certificates issued, 1,000. Net Gain in American Experience Members, 530. Total number of Certificates in force 17,588. Death Rate 58 per cent of the expected. Net Interest Rate received (on investment) 3.29 per cent."

To the credit of St. Joseph Society, of New Ulm, Minnesota, let it be said that it entered on its Seventy-fourth year with no less than 798 adult and juvenile members. The organization, a member of the Catholic Aid Society of Minnesota, continues to pay sick benefits to its members; during the last year, fifty-three members drew \$892 from the sick benefit fund.

Total disbursements, however, amounted to \$2220.01, including the modest fees paid the four officers on the basis of membership. But no small part of the money expended was paid out for such purposes as requiem and high Masses, donations to the Central Bureau, the band for the juvenile picnic, Catholic baseball tournament, dues for the New Ulm Civic and Commerce Assn., etc., etc. Total assets of St. Joseph's Society amounted to \$11,248.49 at the close of 1948.

Necrology

IN February, death called one of our Life Members, Msgr. Edw. J. Kersting, Pastor of St. Mary's Parish at Burlington, Wisconsin. He had spent forty-four years of the sixty-nine of his life in the sacred ministry. Born at Milwaukee, on November 22, 1879, he was an alumnus of St. Francis Seminary. After eighteen years spent as assistant Pastor in several parishes of the Archdiocese of Milwaukee, he was appointed Pastor at Reesville, in 1911, where he remained until 1922. At that time the deceased was made Pastor of Cross Plains and from here he was called to Burlington, in May 1932 to succeed the late Fr. Jos. A. Van Treeck. A new High School had put the parish into debt at the time of depression; however in 1944, when the parish celebrated its Centennial, Msgr. Kersting could declare, in the Centennial Record: "Up to this writing \$105,000 has been subscribed. Better still, 90% of this amount has been paid or secured." In the previous year Msgr. Kersting had been appointed Domestic Prelate in the household of the Pope.

The news of his death came as a shock to the friends and acquaintances of Rev. Bernard Laukemper, of Chicago. Funeral services were conducted from St. Aloisius Church of which he had been Pastor for seventeen years, on March 12. The solemn requiem Mass was offered by Very Rev. Msgr. Martin Hellriegel, of St. Louis. The funeral sermon and the last absolution were given by His Eminence, Cardinal Samuel Stritch.

Fr. Laukemper was known for quite a few years as an outstanding leader in the Liturgical movement, and had served as treasurer of the national Liturgical Conference for four years. In recent years, he also became associated with the Catholic Kolping Society and was elected national President of the organization three years ago.

He was born in Westphalia, Germany, in 1888, and came to the United States in 1910. He studied for the priesthood at St. Bernard's Seminary, Rochester, N. Y., and was ordained for the Archdiocese of Chicago by the late Cardinal Mundelein in June, 1916.

Information has only recently been received of the death on January 28 in his eightieth year of Mr. Henry Heidland, of San Jose, California. The deceased was a faithful member of the German Catholic Federation of California since its foundation fifty years ago, and a member of the St. Boniface Benevolent Society and the Sodality of St. Mary's Church, San Jose.

A native of Germany, Mr. Heidland settled in

southern California where he became a successful rancher and one of the pioneers of the famous Santa Clara Valley. He was a sincere promoter of our national federation and a supporter of its Central Bureau, demonstrating his loyalty in this regard by becoming a Life Member of the CCVA. He attended both national Conventions of the CV held in the west, the one at Salem, Oregon, in 1929, and the other at San Francisco in 1939.

Funeral services for the deceased were conducted from St. Mary's Church, San Jose, on February 1. Many of his brother members and friends attended the last rites. Mr. Heidland is survived by his wife.

Death came on February 3 at the age of eighty-eight to Mr. Joseph K. Lamm, of San Antonio, Texas. The deceased was a charter member of the St. Joseph's Society of that city, and had an interesting and colorful career as a pioneer of early Texas, in the roles of farmer, merchant and public servant.

A native of Comfort, Texas, Mr. Lamm's youthful experiences included encounters with the Indians on the frontier. His family moved to San Antonio in 1872, where he later operated a general merchandise store and a cotton gin in cooperation with a brother. Later on he became a city alderman and was elected a Commissioner of Bexar County, an office he held from 1913-1917.

In addition to his membership in the St. Joseph's Society, he held a certificate of membership in the Widows' and Orphans' Fund, a mutual insurance society conducted by the Central Verein, which flourished in the 'nineties of the last century and during the first decade of the present century.

The funeral services were conducted from St. Leo's Church, San Antonio, followed by interment in St. Joseph Society Cemetery. The funeral Mass was offered by a nephew, Rev. William R. Lamm, S.M., of St. Mary's University. Another nephew, Rev. Henry V. Hug, delivered the funeral sermon. Very Rev. Msgr. John L. Morkovsky, Pastor of the parish, assisted at the services. Six nephews of the deceased served as pall-bearers. Mr. Lamm is survived by his wife, Mrs. Mary Lamm, a brother, a sister, five daughters and one son.

Death came quite unexpectedly in the case of Mr. Edwin J. Ell, of St. Charles, Missouri, who departed this life in his fifty-fourth year on February 16. The deceased had served for a number of years as treasurer of the CU of Missouri, and in 1942 was treasurer of the Arrangements Committee for the Missouri Convention, held in connection with the national conventions of the CCVA and NCWU in St. Louis in that year. For many years he was Chief Auditor of the American Car and Foundry Company in St. Charles, and in more recent years served as District Auditor of the same Company, with headquarters in St. Louis.

Mr. Ell was known and admired in his home city and county for the genuine social service to the community which he rendered liberally.

During the depression in the early 1930's, he ini-

tiated a public-works program in cooperation with the local Community Chest. With the extension of relief activities, he served as County Chairman for a number of years of the local Federal Emergency Relief Administration's program. At the time of his death, he was Chairman of the local Community Chest. During World War II, Mr. Ell served as Home Service Chairman of the local Red Cross.

The funeral services were conducted from St. Peter's Church in St. Charles, where he was a life-long member. The Requiem Mass was chanted by a brother, the Rev. Louis Ell, of Belleville, Illinois. In the funeral sermon, the Pastor, Msgr. A. T. Strauss, described the deceased as an outstanding Catholic laymen and community servant. Quite a number of the members of the CU and NCWU of St. Louis and environs were present for the last rites.

Mr. Ell is survived by his wife Mrs. Leona Ell, one son and two daughters. One of his daughters is a member of the Community of the Sisters of Loretto at the Foot of the Cross.

District Activities

Philadelphia

A CAPACITY crowd was on hand for meeting of the Philadelphia Volksverein on January 30, addressed by Mr. Lucas Paredes, who spoke on "The Future of the Philippines". Mr. Paredes is the son of Quinton Paredes, former Representative of the Philippine Islands in Washington, D. C., and now a member of the United Nations in Paris.

As a result of the discussion precipitated by Mr. Paredes' lecture, petitions were addressed to President Truman, Vice President Barkley and various members of the Congress, requesting adoption of legislation that would give Philippine veterans of the last war certain benefits, similar to those enjoyed by United States veterans under the so-called G.I. Bill of Rights.

The evening's discussion also brought to the attention of the audience the vast amount of damage suffered by the Catholic missions in the Philippines during the war.

The Philadelphia Branch will commemorate the Ninety-fourth anniversary of the founding of the Cath. Central Verein of America with a program conducted in the Volksverein Hall on Sunday afternoon, April 6. Since the original anniversary date, April 16, occurs in Holy Week this year, the program has been arranged for the sixth of the month.

Rochester, N. Y.

The monthly meeting of the Rochester Branch, conducted in St. Peter and Paul Parish. President August Maier gave a brief outline of the itinerary for the three-week's Tour planned in connection with the national Convention in San Francisco, on August 5-10. Plans for the State Convention to be held in Rochester over the Labor Day week end, Sept. 3-5, were submitted. Mr. Edward Micek submitted a letter received by Kolping Society of Rochester from the Archbishop of Frei-

burg, Germany, thanking the Society for its generous contributions of food and clothing for relief purposes.

The members discussed a bill then before the New York State Legislature, which would create a Bureau in the Education Department for the review and licensing of comic books sold in the State. Furthermore, plans were completed for the observance, by both the men and women, of the five first Saturdays in honor of Our Lady of Fatima, beginning on March 5.

Officers of the Rochester Branch were elected, and installed by past President William Wittman. They are: Rev. Henry Missig, C.S.S.R., spiritual adviser; August Maier, President, Oliver Wacenske, First Vice-president; Joseph F. Aman, Second V. P.; Chas. H. Mura, Secretary; Geo. M. Kassman, Treasurer; Stephen V. Kuchman, Marshall; Jos. H. Gervais, Wm. Roeger, Michael Cronin, Edw. Micek and Louis Ammering, members of the Executive Committee.

St. Louis

The March meeting of the District League, CU of Missouri, convened in St. Engelbert's Parish Hall. President A. H. Starman presided. Rev. Aloisius A. Wempe, spiritual director, spoke interestingly on the obligations of Catholics to support their organizations at the present time. He referred to the zeal displayed by Communists in the support of their leaders, and of their determination to realize a program which is basically false.

State President Cyril Furrer reported on the progress of the drive for the Central Bureau Sustenance Fund. The members adopted a motion to send a letter to the Secretary of the Missouri State Senate, endorsing the resolution of that body condemning the unjust trial of Cardinal Mindszenty by the Communist dominated Hungarian government. Mr. Bernard Gassel reported a bill was under consideration by the St. Louis Board of Alderman prohibiting the sale of indecent literature and comic books. The organization decided its Secretary should write a letter to the Board of Alderman commending this action.

Msgr. Schuerman, Pastor of the host Parish, expressed a few words of greeting to the men at the conclusion. Mr. Wm. Michel reported on plans for another entertainment for the benefit of the CU of Missouri to be conducted in the fall or winter. The penny collection amounted to \$3.77.

The President of the CCVA of Minnesota, Dr. Gordon Tierney, has called upon all affiliated Societies in the State to take an active interest in the Youth Program, the theme of the last year's State Convention conducted in St. Paul. On that occasion His Excellency, Bishop Bartholome of St. Cloud, urged that every society develop a definite program in the interest of their youth. The chairman of the State Youth Committee, Mr. William Boerger of St. Cloud, has already accomplished a good deal to stimulate the development of the Juvenile Section. But more must be done, according to President Tierney, if the CCVA of the State and the Catholic Aid Association is to merit the commendation it received from the Papal Secretary of State for its contribution "to the promotion of Catholic principles of justice in public and private life."

Miscellany

THE Index for Volume 41 of "Social Justice Review," complete with the March issue, is now available from the Bureau. Libraries, organizations and individuals desiring to preserve our monthly for reference purposes will find the 4-page Index valuable.

All of the State Branches of the CCVA have agreed to the resolution, adopted by last year's convention that each one should contribute annually a designated amount to the Central Bureau Sustaining Fund of \$8000. Up to March 18, a little more than \$2,900 has been received for this purpose. States which have thus far contributed all or a portion of their quota based on total membership are: New York, New Jersey, Oregon, Missouri, Minnesota, Texas, California, Indiana, Idaho, Connecticut, Kansas, and Illinois.

The annual statements of the four Federated Parish Credit Unions of Rochester, New York, for 1948 shows the members to have paid \$245,404 on shares. Loans to 509 members amounted to \$224,624. Unpaid balance on these loans, as of December 31, 1948, was \$122,686. The four Credit Unions paid a 2 per cent dividend on shares for the fiscal year, a return which compares favorably with the rate of interest paid by savings banks. Methods of further extending the credit facilities of these "people's banks" were discussed at the Conference of the officers of the four Unions in Rochester, who met in Our Lady of Perpetual Help hall on February 17. Mr. Jos. H. Gervais, Chairman of the Parish Credit Union Committee of the CCVA, presided.

Rev. Victor Suren, Co-Director of the Central Bureau, was a guest speaker on the Sacred Heart Program broadcast from Station WEW, St. Louis University, on Sunday afternoon, March 13. The subject of Father Suren's address was "Persecution, a Mark of the Church." He pointed out that the Church has always been persecuted in some part or other of the world since its very inception. But it is probable, Fr. Suren stated, that never before in history has there been such a concerted and organized opposition to the Church in so many parts of the globe as at the present time.

The address of Fr. Suren was preceded and followed by the rendition of hymns by the Notre Dame High School choral group, under the direction of Sister M. Fidesta. Quite a number of members of the CV and NCWU in the St. Louis area heard the half-hour program, which was broadcast from 1:30 to 2 p. m.

It would be interesting to establish the extent to which the reading of *Social Justice Review* is a tradition in some of our families. This thought came to mind upon receipt of a communication, addressed to the Bureau by a young man whose father has been a Life Member of the CV since 1928. This is what he wrote: "*Social Justice Review* serves well as a continu-

ation to a college Social Justice Course. Father has been a subscriber of your journal for years and years, as long as I can remember. Like father, like son." Enclosed in the communication was a check in payment of two annual subscriptions; one copy of our magazine is to be sent to the writer while the other is intended for a friend.

The column, contributed to the *Guardian*, official weekly of the Diocese of Little Rock, by Most Rev. Bishop Fletcher, recently related how the founding and organization of a new Negro parish at Conway, Arkansas came about.

"In recent days," the Bishop of Little Rock writes, "when thinking and talking about Catholic Action, my thoughts always turn to Good Shepherd Mission in Conway. (Where a school was opened on January 3rd.) The whole mission "erupted" rather suddenly! Just a little more than a year ago (in November 1947 to be exact), Father Lachowsky came to my office. I considered his visit nothing unusual since he frequently drops in to "talk shop" about his multitudinous duties ranging from that of Pastor of St. Joseph's fine congregation in Conway to Director of our Diocesan Resettlement Committee, and from organizer and promoter of the Interested Conway Farmers Organization to Diocesan Director of Rural Life, and from State Chaplain of the Catholic Union of Arkansas to the State Chaplain of Catholic Boy Scouts . . .!"

We are thus glad to introduce Fr. Anthony F. Lachowsky to the members of the CV outside of Arkansas. He has not, as far as we know, attended one of our National Conventions. This is just another reason why we should take the convention to Arkansas before long.

On March 12 the Philadelphia Chapter of the American Catholic Sociological Society conducted its spring meeting at La Salle College. The Rev. Anthony L. Ostheimer, Ph.D., of the Roman Catholic High School for Boys is the chairman of the chapter.

Its meetings are attended by the faculty-members of all colleges and high school of the city, and by those of their students interested in sociology. The Faculty panel discussion on this occasion had for its topic: "What about Over-Population?" The student panel discussion dealt with the following problem: "What about Segregation?"

Together with a request for fifty copies of our Free Leaflet No. 98, the Secretary of St. Theodore Branch No. 118, W.C.U., Chicago, sent us a contribution of \$5, collected by him among the members. He calls it "a donation toward the good work the Bureau is doing," and adds he hopes "to be able to collect some more."

It appears strange that here and there members take so active an interest in the Bureau while the majority appear callously indifferent.

Among other societies of the CCVA, the St. Joseph's Benevolent Association of San Antonio, Texas, adopted a Resolution condemning the unjust trial and life im-

prisonment of Cardinal Mindszenty. The statement was forwarded to the President of the United States, the Secretary of State and to the Texas Senators and Representatives in Washington.

Missionaries Write

OCCASIONALLY a daily may speak of Burma and the disturbed conditions existing in that country, now no longer under British rule. But matters are far worse than the few remarks published would lead readers to believe. From a trust-worthy source the Bureau has, on the other hand, received the following information:

"News from our dear, poor Burma is not so good; in fact things are getting worse from day to day. The communist insurrection and the civil war are spreading. We are now to mourn the loss of two of our Catholic Karen villages in Southern Burma, one was destroyed Christmas night and the second a few days ago (towards the end of January). All the people, children and women included, have been massacred and all the buildings including the church and school have been burned to the ground. But I should not tell you more at the present time. However, now that China has fallen we shall soon have the Chinese communists on our frontiers and this certainly will not improve matters. It appears that Our Lord wishes to add to the "sweet tears" also blood. God's Will be done always and in everything."

Great Britain does not permit the exportation of wax candles. Hence Missionaries in British colonies must turn to our country, the Union of South Africa, and possibly Australia for them. One missionary has written us:

"As we had to use a large number of candles at Christmas, our supply is getting rather low so perhaps you could come to our aid. You told me to let you know whenever our supply ran low, but I do not like to trouble you again. However, it is a great pleasure and joy for us to be able to have such fine wax candles for Holy Mass."

Contributions to the CV Library

General Library

REV. BENJAMIN J. BLIED, Wisconsin: Haecker, Theodor, *Tag und Nachtbücher*, Muenchen, 1947; Algermissen, Konrad, *Kirche Und Gegenwart*, Hanover, 1947; Von Keppler, Bishop Paul von, *Mehr Freude*, Freiburg, 1921; S. Thomae Aquinatis, *In Omnes S. Pauli Apostoli Epistolas, Commentaria*, 2 vol. Rome, 1896.—REV. HENRY TENNESSEN, Minnesota: *Better Men for Better Times*, Commission on American Citizenship, Washington, 1943; Everett, Marshall: *The Great Chicago Theater Disaster*, Chicago, 1904; Slattery, Harry, *Rural America Lights Up*, Washington, 1940.—FR. EDMUND J. BAUMEISTER, S.M., Ohio: *Booklist of the Marian Library*, Ohio, 1949.—MSGR. R. SCHULER, Mo.: Weiss, Albert M., *O.P. Luther Psychology*, Mainz 1906; Denifle, Heinrich, O.P., *Luther und Luthertum*, Mainz, 1909; Martin, Dr. Conrd., *Der Heilige Liborius*, Paderborn, 1873; Grisar, Hartmann, S.J., *Luther*, 3 vols. Freiburg, 1912; *Juventus Catholica*, Louvain,

1932; Kempis, Thomae Hemerken A., *Orationes et Meditationes de Vita Christi*, Freiburg, 1902; Kempis, Thomae Hemerken A., *Opera Omnia*, 7 Vols. Freiburg, 1921.—REV. J. O. S. A. BREMERICH, Mo.: Aquinatis, D. T., *Summa Theologica* 6 vols. Rome, 1894; Merino, Rev. Daniel, *Natural Justice and Private Property*, St. Louis, 1923.—STANDARD OIL CO. (New Jersey) *The Public Responsibilities of Big Companies*, Detroit, 1948.—H. O. N. FRANK M. KARS-TEN, Washington: Saunders, P. K., *Look to the Rock*, Connecticut, 1947.—Annual Report of the Smithsonian Institution, Washington, 1947; *Manual for Courts-Martial U. S. Army*, Washington, 1949; *Sugar, Facts and Figures*, New York, 1948.—WILLIAM POHL, Minnesota, *Newspaper Cartoons*, July 1948-January 1949. Mounted and bound.—VERY REV. CLEMENS, T.O.C.D., India: Chacko, D.C., *Sister Alphonsa*, India, 1948.

Library of German Americana

MRS. JOHN HUETHER, N. Y.: Spencer, J. A. *Geschichte der Vereinigten Staaten*, 3 volumes. New York, 1858.—REV. H. Y. TENNESSEN, Minn.: Wapelhorst, P. Innocent, O.F.M., *Sacrae Liturgiae*, etc., New York, 1915.—REV. EDWIN P. FUSSEN-EGGER, Pa.: *Centennial St. Mary's Church*, Compiled by Rev. Lambert Daller, O.S.B., Pittsburgh, 1948.—FEHRENBACH, FR. CHAS. G., C.S.S.R., Pa.: *Deutsch-Amerikanisches Konversationslexikon*, mit specieller Rücksicht auf das Bedürfnis der in Amerika lebenden Deutschen. Compiled by Prof. Alex Schem, New York, 1869. 11 Volumes.—MSG. R. SCHUL-ER R, Mo.: Kenrick, F. P., *Das Primat des Apostolischen Stuhls*, New York, 1853.—THEOBALD DENG-LER, New York. *The Liederkrantz of the City of New York*, New York 1948.

Acknowledgment of Monies and Gifts Received

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Donations To Central Bureau

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Central Bureau Emergency Fund

Previously reported: \$2,702; St. Augustine Monastery, Canada, \$5; Chapl. P. Schmid, Calif., \$5; C. K. of St. George, Br. No. 350, Coplay, Pa., \$5; Column Coop. Cred. Union, Philadelphia, Pa., \$25; Most Rev. A. J. Muench, D.D., N. Dak., \$50; St. Anne Soc., of Fairbault, Minn., \$5; Holy Ghost Benev. Soc., St. Louis, \$5; Cath. Kolping Soc., Detroit, Mich., \$5; P. Berger, Wash. D. C., \$2; John Pack, Wis., \$2; Br. No. 5, K. of St. George, Pittsburgh, Pa., \$10; St. Francis Parish, Milwaukee, Wis., \$5; Ss. Peter and Paul Soc., New Braunfels, Texas, \$5; Rt. Rev. H. Gerlach, Texas, \$10; Hermann Family, Conn. \$5; N.N., Wis. \$2; N. Y. Local Br. CCV, \$50; Br. No. 288, K. of St. George, Northamp-

ton, Pa. \$5; Rt. Rev. P. Pape, Wis. \$5; Total to and including March 18, 1949, \$2,908.00.

Chaplains' Aid Fund

Previously reported: \$164.40; Penny collection, St. Francis de Sales Ben. Soc., St. Louis, \$3.25; CWU of N. Y. \$25; C. A. Rothermich, Mo. \$10; Total to and including March 18, 1949, \$202.65.

Expansion Fund

Previously reported: \$1,536.80; James M. Post, Ark., for "Life Membership" \$100; Richard Hemmerlein, N. Y., balance of "Life Membership" \$25; total to and including March 18, 1949, \$1,661.80.

St. Elizabeth Settlement

Previously reported: \$15,519.45; St. Louis District League, \$15; Greater St. Louis Community Chest, \$1,338; From Children attending, \$936.80; Total to and including March 18, 1949, \$17,809.25.

European Relief

Previously reported: \$9,572.83; P. Wenzel, Kans \$600; St. Paul Hosp., Dallas, Texas, \$24; Mrs. J. Huether, N. Y., \$4; Rev. J. J. Schagemann, Md., \$4; F. Schneider, N. Y., \$3; M. Mohr, Kans., \$100; N.N. Calif., \$200; CCV of A., \$2,500; F. P. K., St. Louis, \$5; Total to and including March 18, 1949, \$13,012.83.

Catholic Missions

Previously reported: \$25,762.87; St. Joseph Convent, St. Mary, Pa., \$6; I. Hoffart, Canada, \$10; St. Mary's High School, Chicago, Ill., \$20; H. Fey, Texas, \$1; T. Gollwitzer, N.Y., \$5; Frk. Bianchi, Minn., \$21; Jeanne d'Arc Home, N. Y., \$20; St. Anthony's Hosp., Woodhaven, N. Y., \$20; Ursuline Academy, Great Falls, Mont., \$5; Theo. Rhomberg, Ohio, \$8; Mrs. J. E. Costello, Ill., \$2; St. Joseph Hosp., Sarnia, Canada, \$10; Miss A. Maiholzer, Wis., \$4; Mrs. R. Hauk, Canada, \$10; Rev. P. Bieler, Canada, \$9.62; St. Mary's Seminary, Buffalo, N. Y., \$2; Ursuline Academy, San Antonio, Texas, \$3; St. Francis Hosp., Miami Beach, Fla., \$5; Frances Beck, N. Y., \$2; John Reger, Calif., \$10; M. and A. Thiel, Wis., \$20; Dora Wells, Ill., \$5; St. Catherine Convent, Fall River, Mass., \$1; P. Wenzel, Kans., \$300; Jos. Kosolowski, Canada, \$4.50; CWU of N. Y., \$35; Mrs. M. Moore, Calif., \$120; H. Heade, Mo., \$5; St. Norbert Mission Club, Northbrook, Ill., \$10; Mrs. J. Mick, Minn., \$5; St. Gertrude Convent, Cottonwood, Idaho, \$4; Miss M. Buggle, Mo., \$10; Sisters of I.H.M., Stonehurst, Pa., \$5; Cath. Hunkeler, Ohio, \$35; Rev. Emil Egner, Pa., \$15; Frk. Wesbur, Minn., \$5; St. Mary Hosp., Gallup, N. Mex., \$5; Carol Laub, Wis., \$15; St. Joseph Hosp., Osmond, Neb., \$20; Holy Family Soc., Mankato, Minn., \$3; Miss A. Thierolf, Mo., \$1; Monastery of St. Clare, Omaha, Neb., \$90; Mary Pikunas, N. Y., \$2; Rev. John M. Thill, Wis., \$2; Mrs. A. Barsch, Wis., \$1; Our Lady of Mercy Academy, Social Welfare Bureau, Pitts, Pa., \$10; Jos. Uhlenkott, Idaho, \$15; John Pack, Wis., \$8; Mr. and Mrs. C. Gunzelmann, Md., \$2; P. Thanberger, Canada, \$4; Mrs. Gert. Steilein, Pa., \$15; Ursuline Vice-Provincialate, Waterville, Me., \$20; H. Fradet, Ill., \$10; Jos. Roshinski, Canada, \$10; Postman's Knock, Cincinnati, Ohio, \$2.50; St. Louis Dist. League, CWU, \$7; Mount St. Joseph Orphanage, London, Canada, \$5; Rt. Rev. J. A. Vogelweid, Mo., \$240; J. M. Aretz, Minn., \$2; Juliana Metzler, Texas, \$6; Mrs. Redican, N. Y., \$40; Holy Family Juveniles Soc., Mankato, Minn., \$12.75; Vinc. Jakel, Wis., \$2; Mrs. H. Schaefer, Minn., \$5; Fr. Prendergast, Mo., \$5; Miss V. Wiggengost, Iowa, \$2; Pat Wolven, N. Y., \$10; Minn. Br. CCV, \$60; Mrs. Mary May, Ill., \$3; St. Anthony Hosp. Carroll, Iowa, \$10; St. Mary's Hosp., Montreal, Canada, \$5; St. Francis Convent, Springfield, Ill., \$20; N. Y. Local Br. CCV of A, \$1; Our Lady of the Angels Convent, Enfield, Conn., \$10; Nazareth Academy, C.S.M.C., Pius, XI, Rochester, N. Y., \$10; Mr. and Mrs. E. Roth, N. Y., \$5; N. N., Minn., \$25; Mrs. M. Still, Canada, \$90; Rud. Schick, N. Y., \$3; Total to and including March 18, 1949, \$27,261.14.